K. Liturgies, &c. of the Lutheran Churches in. [illegible]

HYMN AND PRAYER-BOOK.

For the Uſe of ſuch Lutheran Churches as uſe the Engliſh Language.

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Coll. 3, 16. *Teaching and admoniſhing one another in Pſalms.*

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PREFACE.

THE German Churches in America have always been endeavoring to keep up their language, and have never neglected the proper means for this purpoſe. They have erected every where ſchools, and they catechiſe their children in German. Theſe endeavors are founded neither in a contempt of the language prevailing in this part of the world, nor of the other proteſtant religious ſocieties, but in the nature of things. Parents arrive in this country without a competent knowledge of the Engliſh. They either find German churches eſtabliſhed, or they come in ſuch numbers to a place as to be able to eſtabliſh them. There is then no queſtion about the language. But the entrance of any religious ſociety is connected with an implicit engagement to be and remain a ſupporter of it. I know of no authority commiſſioned to diſcharge any one from this obligation, except the interference of conſciencious ſcruples about the ſalubrity of the doctrine. Any other conſideration that ever induced a perſon to break up the membership with a congregation, was a violation of honeſty, for ſuch membership is founded in a contract.

From theſe two circumſtances, the uſe of the German language and the obligation ſpoken of, the Germans find no inconvenience in the moſt parts of the United States, where they have formed ſuch congregational union. But

in ſome parts a difficulty begins to appear, and this is in populous cities, where their number is ſmall, and in ſome country diſtricts, where theirſettlements are mixed withEngliſhpeople. Here the children of the German parents, being not in the leaſt aided by any German converſation in common life, and in ſome places not even enjoying an uninterrupted church ſervice every Sunday, do not find the means ſupplied by the ſchools, which teach the German, ſufficient to render the German church-ſervice uſeful to them. The reſult of this obſervation is not with us, that they muſt quit their connection, this would be a moral impoſſibility for the moſt of them. Even they have, at their confirmation, entered the ſolemn promiſe of faithfulneſs as long as they find the doctrine conſonant to ſcripture: but that the uſe of the Engliſh in ſuch places and congregations ought to be connected with the German, and this both in the church and ſchool, as the French Hugenots do in all chief cities in Germany, with the French and the German. As this has been done already in ſome Lutheran congregations in New Jerſey, and in this ſtate, this little collection is intended to be offered to the evangelical brethren for their uſe in the above mentioned purpoſes, in caſe it meets their approbation.

Moſt all of the hymns are tranſlations from the German, and were uſed before in their churches. All except thoſe in the appendix are taken from printed books, particularly

the German Pſalmody, printed in London and re-printed at New-York, by H. Gaine, 1756, with which many ſerious Engliſh perſons have been greatly delighted; and from an excellent collection of the Moravian Brethren, printed in London, 1789. In the appendix only I have taken the liberty to add a few of my own, and of the Rev. Meſſrs. Ernſt's and Strebeck's, both tranſlations and original compoſitions.

The tranſlation of the Liturgy, Catechiſm, and Order of Salvation is done by my worthy aſſiſtant in preaching, Mr. Strebeck, and the reſt added by myſelf, except the Prayers, which are taken from Jos. Alleine's excellent little work, 'An Alarm to Unconverted Sinners.' It was the intention, likewiſe, to add the Auguſtan Confeſſion, and Mr. Strebeck has actually tranſlated it from the Latin. But a diſinclination to ſwell the ſize of the book was at this time preponderating. It is however ready, and can, at the deſire of any one, who would not ſpare the expences, be printed ſingly.

May the adorable Lord and Maſter, whoſe church has always been uſed and inclined to ſing his praiſes, and who inhabits the praiſes of his Iſrael, deign theſe endeavors of a portion of his bleſſings, that with this little book in the hand and the contents in the heart, many ſouls, families, and congregations may worſhip him in the beauty of holineſs.

J. C. KUNZE.

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HYMNS, &c.

ADVENT AND CHRISTMAS.

I. TUNE 3.

NOW the Saviour comes indeed,
Of the virgin mother's seed,
To the wonder of mankind,
By the Lord himself design'd.

2. Not begot like men unclean,
But without the stain of sin;
In our nature God was born,
Us to save, who were forlorn.

3. Though the virgin was with child,
Chastity prov'd undefil'd;
All the female virtues were
Thron'd in her, for God was there.

4. From his chamber forth he went;
Left the glorious element;
And, at once both God and man,
He his blessed course began.

5. From his father's breast he came;
And return'd to him again.
Having first our foes to quell,
Triumph'd o'er death and hell.

6. O thou God-like every way,
Carry thy victorious sway
In the flesh to such a length,
That we gain thy Godly strenght.

7. Lord, thy crib ſhines bright and clear,
Chacing darkneſs every where,
Let no ſin o'er-cloud this light,
That our faith be always bright.

8. Glory to the God of love!
Glory to his ſon above!
Glory to the ſpirit be!
Glory to the bleſſed Three.

---

2. 25.

HOW ſhall I meet my ſaviour?
How ſhall I welcome thee?
What manner of behaviour
Is now requir'd of me?
Let thine illumination
Set heart and hands aright,
That this my preparation
Be pleaſing in thy ſight.

2. Whilſt with the gayeſt flowers
Thy Zion ſtrews the way,
I'll raiſe with all my powers
To thee, a greatful lay;
To thee the King of Glory
I'll tune a ſong divine;
And make thy love's bright ſtory
In graceful numbers ſhine.

3. What haſt thou not performed,
Lord to retrieve my loſs,
While I was ſo deformed
By ſin and helliſh droſs?
The ſenſe of loſt ſalvation
Quite drove me to deſpair,

But thy own incarnation
Brought my redemption near.

4. I lay in fetters groaning,
Thou cam'ſt to ſet me free.
My ſhame I was bemoaning;
With grace thou cloathedſt me.
Thou raiſeſt me to glory;
Endow'ſt me with thy bliſs,
Which is not tranſitory,
As worldly treaſure is.

5. What caus'd thy incarnation?
What brought thee down to me?
Thy love to my ſalvation
Contriv'd my liberty.
O love, beyond expreſſion!
Wherewith thou doſt embrace
Mankind in its bigreſſion
From thee, the ſource of grace.

6. Let this conſideration
Heal up your wounds within,
Ye ſons of deſolation,
That feel the ſmart of ſin.
Take courage, your ſalvation
Stands waiting at the door;
The goſpel-conſolation,
Is nearer than before.

7. 'Tis none of your endeavour,
Nor any mortal care
Could draw his ſov'reign favour
To ſinners in deſpair;
Uncall'd he comes with gladneſs
To ſave you from the fall,

And cure all grief and ſadneſs,
You're ſtill oppreſt withall.

8. Be not caſt down or frightned
At ſin, tho' ne'er ſo great;
No: Jeſus is delighted
The greateſt to remit.
He comes, repenting ſinners
With life and love to crown;
And make them happy winners
Of glory like his own.

9. Then fear not ye the clamour
Of ſatan and his clan;
The word, his pow'rful hammer
Deſtroys their wicked plan.
He comes a King of Glory,
Whoſe nod confounds their hoſt;
He carries all before ye,
And baffles all their boaſt.

10. He comes to paſs his ſentence
On all his enemies.
But children of repentance
Shall meet with love and peace.
Come, prince of grace and wonder!
Fetch thy beloved home.
Reveal thy glories yonder.
Thy longing ſpouſe ſays, come!

---

3. 25.

DUE praiſes to the incarnate Love,
Manifeſted from above!
All men and angels now adore
What we, nor they have ſeen before. *Hal.*

2 The bleſſed Father's only Son
Choſe a manger for his throne:
In the mean veſt of fleſh and blood
Was cloathed God, th' eternal good. *Hal.*

3. Who bad the world at his command,
Wants his mothers ſwaddling band.
Th' Almighty word was pleas'd to come
A helpleſs infant from the womb. *Hal.*

4. Th' eternal ſplendor is in ſight,
Gives the world its ſaving light,
And drives the clouds of ſin away,
To make us children of the day.

5. God's only Son, and equal God,
Took amongſt us his abode;
And open'd, through this world of ſtrife,
A way to everlaſting life. *Hal.*

6. In poverty he comes on earth,
To enrich us by his birth,
And make us heirs of endleſs bliſs,
With all the darling ſaints of his. *Hal.*

7. This all he did that he might prove
Unknown wonders of his love;
Then let us all unite to ſing
Praiſe to our new-born God and King. *Hal.*

---

4. 8.

SHEPHERDS, rejoice, lift up your eyes,
And ſend your fears away!
News from the region of the ſkies:
Salvation's born to day.

2. *Jesus*, the God, whom Angels fear,
Comes down to dwell with you.
To day he makes his entrance here,
But not as monarchs do.

3. No gold nor purple ſwadling bands,
Nor royal ſhining things;
A manger for his cradle ſtands,
And holds the King of Kings.

4. Go ſhepherds! where this infant lies,
And ſee his humble throne,
With tears of joy in all your eyes,
Go, ſhepherds! kiſs the Son.

5. Thus *Gabriel* ſang, and ſtrait around
The heav'nly armies throng;
They tune their harps to lofty ſound,
And thus conclude the ſong:

6. Glory to God, that reigns above!
Let peace ſurround the earth:
Mortals ſhall know their maker's love
At their redeemer's birth.

7. Lord, and ſhall angels have their ſongs,
And men no tunes to raiſe?
O! may we looſe our uſeleſs tongues,
When they forget to praiſe.

8. Glory to God that reigns above!
That pity'd us forlorn.
We join to ſing our maker's love,
For there's a Saviour born.

5. 8.

HOSANNA to the royal Son
Of David's ancient line!
His nature's two, his person one,
Mysterious and divine.

2. The root of David here, we find,
And offspring is the same;
Eternity and time are join'd
In our Immanuel's name.

3. Blest He that comes to wretched men
With peaceful news from heav'n!
Hosannas in the highest strain
To Christ the Lord be giv'n.

---

6. 3.

ALL the world exalt the Lord,
Who for ever keeps his word,
And revealeth truth and grace
In his Son the Prince of peace.

2. What the father's wish'd of old,
What the promises foretold,
What the seers did prophecy,
Is fulfill'd most gloriously.

3. My Salvation, welcome be;
Thou, my Portion, praise to thee;
Come, and take thy blest abode
In my heart, O Son of God.

4. Grant thy comforts to my mind,
Since I'm helpless, poor and blind;

O may I, in faith, abide
Thine, and never turn aside.

5. Jesus, when in majesty,
Thou shalt come our Judge to be;
Grant in grace, That I may stand
Justified at thy right hand.

---

7. 10.

TO God we render thanks and praise,
Who pitied fallen human race,
And gave his dear and only son,
That us, as children, he might own.

2. What grace, what great benevolence!
What love surpassing human sense!
For this great work no angel can
Him duly praise, much less a man.

3. God takes on him our nature base,
Our Maker takes his creature's place;
A virgin's womb he did not scorn,
But condescended to be born.

4. The Word eternal did assume
Our flesh and blood, and man become.
The Alpha and Omega see
Partake of human misery.

5. He came to seek and save the lost;
We sinn'd, and he would bear the cost,
That we might share eternal bliss.
O, what unbounded love is this!

6. For what is all the human race,
That God should show such matchless grace,

To give his ſon, that we might claim
Life everlaſting in his name.

7. How wretched they who ſtill deſpiſe
Jeſus, the pearl of greateſt price.
Such as neglect to hear his voice,
Muſt periſh by their own free choice.

8. Unhappy they who turn away,
Or ſuch as careleſsly delay
To meet their Saviour, tho' he came
Their ſouls from mis'ry to reclaim.

9. Come, ſinners, Jeſus will receive
The worſt of ſinners; come and live.
"I'll dwell with you," our Saviour ſaith;
Receive him in your hearts by faith.

10. Your crimes and ſelf-made holineſs,
Your carnal reaſon, and diſtreſs
Give up, and truſt to Chriſt alone,
Who did for all our ſins atone.

11. Thus, ſav'd by God's unbounded grace,
You'll humbly render thanks and praiſe,
With all the num'rous ranſom'd hoſt,
To Father, Son, and Holy Ghoſt!

---

8. 3.

WHAT good news the angels bring?
What glad tidings of our king?
Chriſt the Lord is born to day,
Chriſt, who takes our ſins away.

2. He who rules both heav'n and earth,
Has in Bethleham his birth;

Him ſhall all the faithfull ſee,
And rejoice eternally.

3. Lift your hearts and voices high,
With hoſannas fill the ſky!
Glory be to God above,
Who is infinite in love!

4. Peace on earth, good will to men,
Now with us our God is ſeen.
Angels join his name to praiſe,
Help to ſing redeeming grace.

5. Jeſus is the loveliеſt name;
This the angel doth proclaim.
Sinners poor he came to ſave;
They in him redemption have.

6. They who ſee themſelves undone,
And take refuge to the Son,
They ſhall all be born again,
And with him in glory reign.

---

9. 27.

JESUS, all praiſe is due to thee,
That thou waſt pleaſ'd a man to be!
A virgin's womb thou didſt not ſcorn;
Angels rejoice to ſee thee born. *Hallelujah!*

2. He, who the earth's foundations laid,
Is now a little infant made;
The Son of God, who fram'd the ſkies,
Now humbly in a manger lies. *Hal.*

3. Th' eternal and almighty God
Aſſumes our feeble fleſh and blood;

He deigns with ſinful man to dwell,
Is God with us, Immanuel. *Hal.*

4. He is the Sun of righteouſneſs,
Which riſes with reſplendent grace,
And doth diſpell ſin's gloomy night,
That we may ſhare his ſaving light. *Hal.*

5. To grant us pardon, peace and reſt,
He in this world became a gueſt,
And open'd, thro' himſelf, the way
To life and everlaſting day. *Hal.*

6. For therefore poor on earth he came,
That we might all his riches claim,
To make us heirs of endleſs bliſs,
With all the ranſom'd ſaints of his. *Hal.*

7. For us theſe wonders hath he wrought,
To ſhow his love, ſurpaſſing thought:
Then let us all unite to ſing
Praiſe to our Saviour, God and King. *Hal.*

---

10. 10.

IMMANUEL, to thee we ſing,
Thou Prince of life, almighty King,
That thou, expected ages paſt,
Didſt come to viſit us at laſt.

2. Though heav'n and earth belong to thee,
A ſtranger, Lord! thou deign'ſt to be.
Thou clotheſt all, yet wear'ſt a dreſs
Which doth the pooreſt ſtate expreſs.

3. Thou doſt a mother's nurſing need,
Who doſt the whole creation feed;

Thou who controlſt the ſea and wind,
In ſwadling-clothes art now confin'd.

4. On wither'd graſs reclines thy head.
A wretched manger is thy bed:
Though thou appear'ſt among thine own,
No kindneſs unto thee is ſhown.

5. I thank thee gracious Lord, that thou
On my account didſt ſtoop ſo low.
O that my words, my works and ways
May all proclaim thy loudeſt praiſe!

---

11. 12.

CHRIST the Lord, the Lord moſt glorious,
Is now born: O ſhout aloud!
By him man is made victorious.
Praiſe your Saviour! hail your God!

2. Praiſe the Lord for on us ſhineth
Chriſt the Sun of righteouſneſs;
He to us in love inclineth,
Cheers our ſouls with pard'ning grace.

3. Praiſe the Lord, whoſe ſaving ſplendor
Shines into the darkeſt night.
O what praiſes ſhall we render
For this never-ceaſing light!

4. Praiſe the Lord, God, our SALVATION,
Praiſe him, who retriev'd our loſs.
Sing with awe and love's ſenſation,
HALLELUJAH, GOD WITH US!

12. 8.

JESUS, I love thy charming name,
'Tis muſic to my ear.
I gladly would thy praiſes ſound,
That earth and heav'n might hear.

2. Yes, thou art precious to my ſoul,
In thee is all my truſt.
Jewels to me are gaudy toys,
And gold is ſordid duſt.

3. O may thy name ſtill cheer my heart,
And ſhed its fragrance there!
The nobleſt balm for all its wounds,
The cordial of its care.

4. I'll ſpeak the honors of thy name
With my laſt lab'ring breath;
When ſpeechleſs, thou ſhalt be my hope,
My joy in life and death.

---

13. 8.

HOW ſweet the name of Jeſus ſounds
To a believer's ear!
It ſooths his ſorrows, heals his wounds,
And drives away his fear.

2. It makes the wounded ſpirit whole,
And calms the troubled breaſt;
'Tis manna to the hungry ſoul,
And to the weary reſt.

3. Jeſus! the rock on which I build,
My ſhield and hiding-place,

My never-failing treas'ry, fill'd
With boundleſs ſtores of grace.

4. Jeſus, my Shepherd, Saviour, Friend,
My Prophet, Prieſt, and King;
My Lord, my life, my way, my end,
Accept the praiſe I bring.

5. Weak are the efforts of my heart,
And cold my warmeſt thought;
But when I ſee thee as thou art,
I'll praiſe thee as I ought.

6. 'Till then I would thy love proclaim
With ev'ry fleeting breath;
And may thy ſaving Jeſu's name
Refreſh my ſoul in death.

---

14. 10.

MY dear Redeemer, God and Lord,
I read my duty in thy word;
But in thy life the law appears,
Set forth in living characters.

2. Such was thy truth, and ſuch thy zeal,
Such def'rence to thy Father's will,
Such love and meekneſs ſo divine
I would tranſcribe, and make them mine.

3. Cold mountains and the midnight air
Witneſs'd the fervor of thy pray'r;
The deſert thy temptation knew,
Thy conflict and thy vict'ry too.

4. Be thou my pattern; make me bear
More of thy gracious image here;
Then as my Judge thou'lt me confeſs,
Adorned with a wedding dreſs.

15. 28.

LORD Chriſt, the eternal Father's
Only begotten Son!
Whoſe pow'rful wiſdom gathers
All things beneath his throne.
Bleſt morning ſtar, whoſe ſplendor
Exceeds all ſtars in grandeur
And brightneſs, far and near.

2. Born man for our ſalvation
In this world's latter tide,
Without contamination
On his chaſte mother's ſide.
He broke death's chains and priſon,
Unbarr'd heav'ns gate when riſen,
Brought us to life again.

3. Encreaſe thy love and knowledge
In us, from day to day,
That faith and Chriſtian courage
May guide us in thy way;
And taſting the inmoſt Savour
Of thy ſweet love and favour,
Thirſt ever after thee.

4. Thou Lord of th' whole creation,
Th' Almighty Father's pow'r;
Who reign'ſt without ceſſation
Heav'n, earth and hell all o'er!
Turn us to thee our Saviour.
That henceforth our behavior
May never ſwerve from thee.

5. Lord, mortify th' old nature.
Renew us by thy grace;

Reſtore the fallen creature
To a likeneſs of thy face;
That all this life's enjoyment
Be made our chief employment
Of ever praiſing thee.

NEW-YEAR.

16. 10.

WITH this New-Year we raiſe new ſongs,
To praiſe the Lord with hearts and tongues,
For his ſupport in troubles paſt,
Wherewith our life was overcaſt.

2. O! grant us, *Jeſu*, Prince of Peace,
Thy conſtant aid, thy conſtant grace,
That we may, thro' the rolling year,
Serve thee with filial love and fear.

3. O! may we never loſe thy truth
(The prop of age, the guard of youth)
Keep from us ſuperſtitious fears,
Baniſh falſe doctrine from our ears.

4. Guard us, oh! guard us from all ſin;
And let us be renew'd within.
Of errors paſt the records rend,
O! thou, whoſe mercy knows no end.

5. Grant us to lead a holy life,
And when we leave this world of ſtrife,
O! bring us to that joyful day,
When thou wilt wipe all tears away!

6. Then ſhall thy praiſe a-new begin,
Without th' allay of ſelf and ſin.
Maintain, O Lord, our faith and love,
Till we behold thy face above.

---

17. 23.

NOW let each humble creature
Adore the God of nature,
For his kind preſervation
And daily new creation.

2. We ſtretch our life and wander
From year to year, and yonder
We live, keep on improving,
Till date and year's removing.

3. Thro' pains, thro' wants and errors,
Thro' diſmal wars and terrors,
Thro' croſſes, ſtrifes and hurry,
That ſeem the world to worry.

4. As in tempeſtuous weathers
The kind and carefull mothers,
With nature's ſwift affection
Run to their babes protection.

5. No leſs our heav'nly lover
Is preſent with his cover,
When ſtormy winds are blowing,
To ſave his children going.

6. Great guardian of our being,
In vain is our foreſeeing,
With all our beſt care-taking,
Except thine eyes be waking.

7. Bleſt be thy gracious favour,
Each morn renews its ſavour;
Bleſt be the hands aſſwaging
All heart-akes, ne'er ſo raging.

8. Hear, father, our petition,
Relieve our weak condition.
Be ſtill the ſcource of gladneſs
In all our grief and ſadneſs.

9. Grant all thy true ſojourners
And heavy laden mourners,
That own thy viſitations,
An heart endu'd with patience.

10. Remove our ſad diſorders,
And make in all our borders
Thy peace and truth together
To meet and kiſs each other.

11. Lord grant thy benedictions
To all good thoughts and actions,
To youth, and age declining,
Thy gracious ſun be ſhining.

12. Be thou the orphan's father;
The ſtraying draw together;
Relieve the poor and ſcanty,
To all in want give plenty.

13. Heal all the ſick and wounded;
The ſouls that are ſurrounded
With fearful thoughts and terrors,
Lord, reſcue from their errors.

14. But chiefly grant thy Spirit,
Thro' Chriſt's all ſaving merit,
To fill us with ſuch graces
As lead to thine embraces.

15. All this, we pray, be giving,
O life of all that's living!
To us and all that favor
Thy New-Year's gift and favor.

18. 23.

YEAR after year commenceth,
And as our life advanceth,
We through God's grace are thriving
Each year that we are living.

. As in tempeſtuous weather,
A kind and tender mother
Her babe from harm protecteth,
An ſafely home conducteth;

. So ſhelters Chriſt our Saviour
His children by his favor,
nd proves in each temptation
Their refuge and ſalvation.

. Lord, grant thy benediction
o every thought and action,
n youth, and age declining,
hou Sun of grace be ſhining.

. O keep our ſouls and ſenſes
nder the influences
f thy moſt holy Spirit,
ntil we heav'n inherit.

. O God of our ſalvation,
ithhold no kind donation
om us, but let us favor
this new year thy favour.

19. 22.

ESUS, God of our ſalvation,
Behold thy church with ſupplication
Humbly appear before thy face;

She by fervent love conſtrained,
Since from thy death ſhe life obtained,
Gives unto thee due thanks and praiſe,
O liſten to our pray'r. To meet thee us prepare,
With due rev'rence,
No tongue can tell What joy we feel,
When thou, Lord, doſt thyſelf reveal.

2. Thee t' approach with awe we venture,
Intreating thee our gates to enter,
Our ſouls and bodies are thine own.
Speak to ev'ry church diviſion,
We'll hear thy voice with deep impreſſion,
For we are bound to thee alone.
To thee in each concern We'll always humbly turn,
Want we inſight,
May we by thee Inſtructed be,
Then in thy light the light we'll ſee.

3. Be eſpecially intreated
To own thy ſervants who are ſeated
Before thy face, tho' poor they are;
And in all their conferences
Grant them thy Spirit's influences,
Be preſent with them ev'ry where.
This we requeſt of thee, O let us conſtantly
Do thy pleaſure,
All our diſtreſs, O Lord, redreſs,
For without thee there's no ſucceſs.

4. Ruler of the congregations,
Which thou haſt gather'd from all nations,
We thee implore thy church to lead;
Shepherd, who ſo kindly guideſt
Thy flock, and over them preſideſt,
Thy ſheep for ever tend and feed:

) what a happineſs, Will ſtill in future days
e diſplayed,
Vhen our good Lord, Who keeps his word,
o thoſe who've ſtray'd will help afford!

. In the duſt we ſink before thee,
nd for thy boundleſs love adore thee,
Thee, Lord, our all in all we own;
Ve thy people muſt confeſs it,
hy love's ſo great we can't expreſs it,
Tho' to the world it be unknown;
he pow'r which doth abound In thee, we've always found
fficacious,
Ve will proclaim Thy ſaving name,
Lord, who ever art the ſame.

. Thus our bliſs will laſt for ever,
Vhile we enjoy thy love and favour,
Led by thy ſhepherd's crook, we're bleſt;
Ve with joyful acclamation
dore thee in the congregation,
Whoſe head and King thou art confeſs'd:
o th' ancient of all days Might, honor, pow'r and praiſe
e for ever,
ord, grant that we Eternally
lay place our confidence in thee.

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20. 10.

LORD Chriſt, reveal thy holy face,
And ſend the Spirit of thy grace,
o fill our hearts with fervent zeal,
o learn thy truth, and do thy will.

2. Lord, lead us in thy holy ways,
And teach our lips to tell thy praiſe.
Increaſe our faith, and raiſe the ſame
To taſte the ſweetneſs of thy name.

3. Till we with angels join to ſing
Eternal praiſe to thee, our King;
Till we behold thy face moſt bright
In joy and everlaſting light.

4. To God the Father, and the Son,
And Holy Spirit, Three in One,
Be honor, praiſe and glory giv'n
By all on earth and all in heav'n.

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21. 29.

WELCOME among thy flock of grace
With joyful acclamation!
Thou whom our ſhepherd we confeſs,
Come, feed thy congregation,
Who owns the doctrine of thy croſs
To be her ſole foundation.
Accept from ev'ry one of us
The deepeſt adoration.

2. Lord Jeſus, to our hearts reveal
Thy grace and love unceaſing.
Thy hand, once pierced with the nail,
Beſtow on us a bleſſing,
That hand, which to thy family,
With tender love's affection,
Ere thou aſcendeſt up on high,
Imparted benediction.

3. Though thou'rt unſeen, yet we by ſight
Should not be more aſſured,

s yet thy glorious heav'nly light
Can't be by man endured;
he time will come, when these our eyes
Shall see thy face for ever,
aith here the want of sight supplies
In ev'ry true believer.

Ye who from Jesus Christ have stray'd,
And his communion slighted,
o him return, be not afraid,
You're graciously invited;
ome all, whatever be your case,
Come without hesitation.
e'll now impart to you thro' grace,
Peace, pardon and salvation.

O thou, who always dost abide
Thy body's Head and Saviour,
ho art the pilgrim's constant guide,
Direct thy servants ever:
may they an example be
Unto thy congregation,
nd in thy temple faithfully
Perform their ministration.

Thy statutes to thy church declare,
Thy truth be our confession.
ake of each member special care,
Bless pilgrims in their station.
danger constantly defend,
And aid thy chosen people.
all contention make an end.
Support the weak and feeble.

O thou the church's Head and Lord,
Who as a shepherd leadest

Thy flock, and richly with thy word
And ſacrament them feedeſt!
What ſhall we ſay? we can't expreſs
In words our heart's ſenſation;
None thee ſufficiently can praiſe,
Thou God of our ſalvation.

8. Our Father who in heaven art,
For th' ſake of Jeſu's paſſion,
Thy grace unto us all impart,
And bring into completion
The hidden counſel of thy love,
Its depth ſtill more unravel.
May we without exception prove
The fruit of thy Son's travail.

9. O Spirit in the Godhead's throne,
Accept our adoration,
Thou ever didſt attend the Son,
And aid his miniſtration;
Thou teacheſt us the way to bliſs,
Keep under thy protection
That church of which he ruler is,
We'll follow thy direction.

LENT.

CHRIST, thy holy wounds and paſſion,
Bloody ſweat, croſs, death and tomb,
Be my daily meditation
Here, as long I live from home:

When thou ſeeſt a ſinful thought
Riſe within, to make me nought;
Shew me that my own pollution
Caus'd thy bloody execution.

2. Should my nature's inclination
Hanker after luſtful ſin,
Let the thoughts of thine oblation
Quench that ſpreading hell within.
Nay, will ſatan force his way
To my heart, Lord! grant I may
With thy croſs, and crown of briar
Chaſe from hence that grand deſtroyer.

3. Will the world with her temptation
Draw me to her curſed road,
Let this be my contemplation,
That thou'ſt born my ſinful load.
Should the ſweat and precious blood
Of my dear expiring God
Not produce a deep compaſſion
To a thorough reſignation?

4. Lord, in any ſore oppreſſion,
Let thy wounds be my relief.
When I ſeek thine interceſſion,
Add new ſtrength to my belief.
'Tis thy bloody hands and feet,
Where my greateſt comforts meet.
This imprinted demonſtration
Of thy love be my ſalvation.

5. All my hope and conſolation
Chriſt is in thy bitter death.

In the hour of expiration,
Lord, receive my dying breath.
By thine agony and ſweat,
Grant me, Lord, a ſafe retreat.
By thy glorious reſurrection,
Raiſe me to thy bleſt perfection.

6. Chriſt, thy holy wounds and paſſion,
Bloody ſweat, croſs, death, and tomb,
Be my daily meditation,
Whilſt I'm living from my home.
'Specially when I go hence,
Let this be my confidence,
That thy deep humiliation
Was to purchaſe my ſalvation.

---

23. 32.

O Lamb of God, our Saviour!
Kill'd on the tree of ſorrow!
Thy meek and low behaviour
Paid what thou didſt not borrow.
Thou bor'ſt our ſin and malice,
Took'ſt up the wrathful chalice.
Have mercy upon us, O *Jeſu! Jeſu!*

2. O Lamb of God, our Saviour, &c.
Have mercy upon us, &c.

3. O Lamb of God, our Saviour, &c.
O grant us thy peace, O *Jeſu! O Jeſu!*

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24. 33.

O Boundleſs grief,
Beyond relief!
Where are my paſſions hurried?

God the Father's darling Son
For my ſins is buried.

2. O greateſt dread!
God-Man is dead.
See where he is expired,
And for ſinners doom'd to death,
Endleſs life acquired.

3. O make a pauſe,
And ſearch the cauſe
Of this unheard-of murther!
Sinner! thine apoſtaſy
Cou'd advance no further.

4. The Lamb of God
Has ſhed his blood
For my, and thy ſalvation,
Thus to reſcue ſinful men
From deſerv'd damnation.

5. O glorious Head!
Waſt thou e'er made
Thus to be torn and wounded?
At whoſe ſight the guilty world
Ought to be confounded.

6. O lovely face!
Thou ſource of grace,
And author of all beauty!
Who can ſee thee, and not melt
Into tears of duty?

7. How bleſt he is,
Who weigheth this
With Chriſtian application,
That the Lord of life and light
Dies for our ſalvation.

8. O *Jesu* ! bleſt,
My hope and reſt,
Grant me this heavenly favour,
That thy blood, croſs, death and tomb
Prove my dying Savour.

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25. 34.

A Lamb goes forth, and bears the guilt
Of Adam's Generations:
With patience yields his blood be ſpilt,
For all mankind's tranſgreſſions;
Appears in our infirmity,
Hangs panting on the curſed tree,
Depriv'd of conſolation.
Bears all the ſcorn hell could invent,
Submits to death, moſt innocent,
With willing reſignation.

2. This lamb is Chriſt, the greateſt friend,
And Saviour of our ſpirits,
Whom God the Father choſe to ſend,
To ſave us by his merits.
My Son! ſays he, go down and bail
The children which are doom'd to hell
Without thine intercеſſion:
The ſentence is without reprieve,
Thou canſt and ſhalt be their relief,
By thy own blood's oblation.

3. Yea, Father, ſaid th' odedient Son,
Cammand and I will ſuffer,
My will at thy decree ſhall run,
To execute thine offer,

O love what pow'r doſt thou compriſe!
Thou canſt, what man could ne'er deviſe,
Force God the Lord of wonder
To part with his beloved Son,
To ſuffer for a world undone,
Whoſe awe ſplits rocks aſunder.

4. Thou nail'ſt him to the croſs with ſhame
O'erload'ſt his ſoul with ſorrow;
Doſt ſacrifice him like a lamb,
And melt'ſt his heart and marrow.
The heart in groans ſighs out its pow'r,
The veins pour out the purple gore,
To the laſt drops deſcenſion.
O ſweeteſt Lamb, my humble clay
Shall love and ſing its life away,
In praiſe of thy redemption.

5. All my life long I'll cling to thee
With all my mind and ſenſes.
Thee I'll embrace, as thou doſt me
Without the leaſt ſuſpences.
Thou art my ſoul's beſt life and light,
Nay, when my heart is breaking quite,
Thine ſhall be my receiver.
I will ſubſcribe myſelf to thee
As thy peculiar property,
To be thy own forever.

6. By night and day my heart ſhall ſing,
Of thy traſporting ſweetneſs.
My body, ſoul and mind ſhall bring
An off'ring to thy meekneſs.

My ſpring of life ſhall overflow
With grateful purlings from below,
'T increaſe thy name's ſweet Savour:
And what thy love vouchſafes to me,
Shall in my mind and memory
Be deep impreſt forever.

7. Enlarge thyſelf, O heart of mine,
Thou ſhalt ſtore up a treaſure
Exceeding th' equinoctial line,
Nay heav'n and earth in meaſure.
Away with all th' Arabian gold,
And all that is of precious mould,
I've found what is far better;
The holy treaſure which I mean,
Is Chriſt! thy blood which ran ſo clean
From thy own wounds: what's greater?

8. This blood I ſhall improve from hence,
In all my time and ſtation:
In fight it ſhall be my defence,
In tears my exultation:
In joy my well-tun'd inſtrument,
And when my reliſh quite is ſpent,
This manna ſhall ſupport me.
In drought this ſpring ſhall be my taſte,
Its converſe, when alone, ſhall laſt
At home, or on a journey.

9. What harm can I from death ſuſtain,
Thy blood's my life unfading;
In melting heat and ſcorching pain,
It will afford ſweet ſhading.
When gloomy thoughts ſurround my breaſt,
This blood of thine gives eaſe and reſt,

On which I lean and conquer.
Let ſwelling ſurges raiſe th' alarm,
And toſs my ſhip about in ſtorm,
Then thou art ſtill mine anchor.

10. At laſt when I with joy ſhall ſee
Thy glorious kingdom clearing,
This blood ſhall then my purple be,
Which I deſire t' appear in.
My head ſhall wear it as a crown,
In which I'll come before the throne,
Of thine eternal Father:
And ſtand on thine exalted ſide
As thy beſt dreſs'd and choſen bride,
To live and reign together.

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26. 35.

ROUSE thyſelf, my ſoul, and dwell
On the love of thy Redeemer,
Who has reſcued thee from hell,
And the chains of the blaſphemer.
Think on his profound oblation,
And rejoice in thy ſalvation.

2. Lo! th' eternal Son of God
Feels for thee what tho ſhouldſt ſuffer,
His whole body ſwims in blood,
Bears the ſcorn of every ſcoffer.
He for thee was bruſ'd and wounded,
Greater love was no where grounded.

3. Thou deſerv'dſt the hotteſt place
'Midſt the loweſt hell of devils,
Ne'er to ſee the God of grace,
For thy many wilful revels:

But the Captain of ſalvation
Pluck'd thee from deſerv'd damnation.

4. By his ſuff'rings he has quell'd
God's eternal wrath and vengeance;
All the law he has fulfill'd,
Cancell'd its moſt dreadfull ſentence.
Conquer'd death, ſin, hell and devil,
And ſecur'd thy life from evil.

5. Now my ſoul! what hadſt thou beſt
To return thy God and Saviour?
His vaſt ſuff'rings are no jeſt,
His great love no ſhame-behaviour.
Think on thy deep obligation,
T'wards the authour of ſalvation.

6. Never can the beſt of deeds
Make the leaſt return in nature.
His great merit far exceeds
All th' efforts of every creature.
Shameful are my love's pretences,
And more heinous mine offences.

7. what's committed ſhall from hence
Never be from me repeated;
Now I ſolemnly commence
T' have my life new conſecrated.
Chriſt, thy love ſhall be the meaſure
Of my honour, gain and pleaſure.

8. Sins, ye ſatan's brood, get hence,
You ſha'n't live within my borders.
You'd deprive me of my ſenſe,
And my Saviour's ſaving orders:
Without whom there's no ſolation,
No remiſſion, no ſalvation.

. Thou my Saviour ſhalt alone,
Be my Sovereign Lord and Leader.
ſubſcribe myſelf thy own.
Thou ſhalt be my food and feeder.
All my life ſhall ſpeak thy praiſes,
Till I learn angelick phraſes.

0. Thee, my Lord! Ill have in view,
In my thoughts, my words, and actions.
Every mercy ſhall renew
All my vows without diſtractions.
What thou lov'ſt, I will be loving,
What thou hat'ſt, I'll be removing.

1. What thou wilt, ſhall be my will,
My life's mirror thine example.
When thou ſcourgeſt, I'll be ſtill,
Do but make my heart thy temple:
Where the earneſt of thy ſpirit,
Seals the bleſſing of thy merit.

12. Jeſu! now I firmly ſtand
To this ſolemn reſolution,
Strait to follow thy command,
'Gainſt the tempting world's intruſion.
Thy ſure preſence ſhall ſolace me,
I will never ceaſe t' embrace thee.

13. Doſt thou, Lord, vouchſafe us here
Such foretaſtes of heav'nly pleaſure,
When by faith we dare draw near
Jeſu! to thy living treaſure;
Do we taſte ſo much in weakneſs,
What will ſhew thy future greatneſs?

14. What extatick ſcenes of life,
What triumphing joy of glory?

What tranſportings after ſtrife,
When that's paſt, what's tranſitory?
Lord! I ſhall for ever praiſe thee,
When immortal thou ſhalt raiſe me.

15. Every moment I rejoice
At this promis'd expectation,
Praiſing thee with heart and voice
Jeſu! for thy free donation.
Lord! increaſe my faith's dependance,
On thy grace and its attendants.

---

27. 10.

THY ſoul, my Jeſu! hallow mine,
Thy ſpirit with my own combine,
Thy ſacred body ſlain for me,
From ſin ſet ſoul and body free.

2. The water ſpouting from thy ſide,
The ſoldier's ſpear had open'd wide,
Shall be my bath, and all thy blood
Shall cleanſe and bring me near to God.

3. Thy blood-ſweat trickling from thy face,
Prevent my coming in diſgrace:
Thy holy paſſion death and tomb
Secure me from the wrath to come.

4. Lord Jeſu! grant thou my requeſt,
And hide me ſafe within thy breaſt,
Make me within thy wounds to dwell
Secure from all the fiends of hell.

5. Call me in my laſt agony,
And take me, O my God! to thee;

That I with all thy ſaints above
May never ceaſe to praiſe thy love.

28. 36.

DEAR Jeſus! wherein waſt thou to be blamed,
That a death's ſentence 'gainſt thee was proclaimed?
What is thy crime? of what art thou accuſed,
Whilſt thus abuſed?

I ſee thee ſcourg'd, plung'd in a ſea of ſorrows,
Spat in the face, thy back plough'd with deep furrows,
Thy temples crown'd with thorns, in mock'ry hailed,
To the croſs nailed.

Why was thy ſoul with helliſh pain ſurrounded?
Alas, my ſins have thee, my Saviour, wounded!
I ſhould have waded through this ſea of anguiſh,
Which made thee languiſh.

There is no good at all in my whole nature
Which has diffus'd its ſhame through ev'ry feature;
I had deſerv'd eternal conſternation,
And condemnation.

How highly wonderful is this proceeding!
The Shepherd for his wandring ſheep is bleeding;
The Maſter pays for ſervants' miſbehaviour,
That loving Saviour.

O boundleſs love! O love beyond expreſſion,
Conſtraining thee to chuſe ſuch bitter paſſion!
Whilſt I liv'd in the world's and ſins enjoyment,
Thou chuſeſt torment.

7. O greateſt King! whoſe power is unbounded,
How can thy mercy be aright expounded?
The depth's too great; the God of love is crying
For ſinners dying.

8. My mind to trace its limits is too ſhallow,
Thy dying love all other love doth ſwallow;
For ſuch compaſſion, and for love ſo tender,
What ſhall I render!

9. One thing I'll gladly do to give thee pleaſure,
No more to ſin I'll yield in any meaſure:
Leſt it again ſeduce my mind and ſenſes
To old offences.

10. But as my ſtrength is far too weak and feeble
To crucify my fleſh, and innate evil:
Lord, let thy Spirit graciouſly direct me,
From ſin protect me.

11. Unto thy praiſe my all I'll gladly venture.
Upon thy ſhame and croſs I'll freely enter.
Nor pain, nor death, ſhall change my reſolution
Nor perſecution.

12. I truſt thou'l't not deſpiſe my poor endeavour
To praiſe and love and ſerve thee, deareſt Saviour
Take ſoul and body, Lord, as an oblation
For all thy paſſion.

13. When thou confer'ſt on me a crown of glory
And all is ſwallow'd up that's tranſitory;
Then ſhall my voice be ſuited to the matter,
And praiſe thee better.

29. 25.

O Head ſo full of bruiſes,
So full of pain and ſcorn,
'Midſt other ſore abuſes
Mock'd with a crown of thorn!
O head ere now ſurrounded
With brighteſt majeſty,
In death now bow'd and wounded!
Saluted be by me.

2. Thou countenance tranſcendent,
Thou life-creating Sun
To worlds on thee dependent;
Now bruiſ'd and ſpit upon!
How art thou grown ſo ſallow?
How are thoſe gracious eyes,
Whoſe radiance knew no fellow,
Clouded in cruel wiſe?

3. Thy cheeks, through heavy dolor,
Are marred, fall'n, and wan:
Thy lips depriv'd of color,
Spoke heav'nly truth to man:
Thy body, ah! how waſted!
Death's horror did reduce
Thy ſtrength, and quite exhauſted
Each drop of vital juice.

4. O Lord, what thee tormented,
Was my ſins' heavy load!
I had the debt augmented,
Which thou didſt pay in blood.
Here am I bluſhing ſinner,
On whom wrath ought to light:

O thou my health's beginner!
Let thy grace cheer my ſight.

5. Own me, Lord, my Preſerver,
My ſhepherd, me receive;
I know thy love's ſtrong fervor
By all thy pain and grief.
Thou richly haſt ſupplied
My ſoul with heav'nly food,
For which I've often ſighed,
Thy holy fleſh and blood.

6. I'll here with thee continue,
(Though poor, diſpiſe me not)
I'm one of thy retinue;
As were I on the ſpot,
When earning my election,
Thy heart-ſtrings broak in death,
With ſhame and lov's affection
I'll watch thy lateſt breath.

7. O what a conſolation
Doth in my heart take place,
When I thy toil and paſſion
Can in ſome meaſure trace;
Ah! ſhould I, whilſt thus eyeing
My dear redeemer's croſs,
Loſe all, and then be dying,
Great gain would be that loſs.

8. I give thee thanks unfeigned,
O Jeſus, friend in need!
For what thy ſoul ſuſtained
When thou for me didſt bleed,
Grant me to lean unſhaken
Upon thy faithfulneſs,

Until from hence I'm taken
To see thee face to face.

9. Lord, at my dissolution
Do not from me depart.
Support, at the conclusion
Of life, my fainting heart;
And when I pine and languish,
Seiz'd with death's agony,
O by thy paine and anguish,
Set me at liberty.

10. Lord, grant me thy protection,
Remind me of thy death
And glorious resurrection,
When I resign my breath.
Ah then, though I be dying,
'Midst sickness, grief and pain,
I shall (on thee relying)
Eternal life obtain.

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30. 8.

BEHOLD the Saviour of mankind
Nail'd to the shameful tree;
How vast the love that him inclin'd
To bleed and die for thee!

2. Hark how he groans! while nature shakes,
And earth's strong pillars bend!
The temple's veil in sunder breaks,
The solid marbles rend.

3. 'Tis done! the precious ransom's paid,
"'Tis finish'd!" Jesus cries;
Behold he bows his sacred head,
He bows his head and dies.

4. But ſoon o'er death he'll reign again
In majeſty divine.
O Lamb of God, was ever pain,
Was ever love like thine!

---

31. 30.

O World, ſee thy Creator
Extended, like a traitor,
Upon the croſs's tree!
Behold him, whilſt expiring,
And for mankind acquiring
Thereby life, grace and liberty.

2. Draw near: thou wilt diſcover,
How blood and ſweat all over
His ſacred body dyes;
Out of his heart moſt noble,
For inexhauſted trouble,
Sighs are ſucceſſive foll'wing ſighs.

3. Who hath thee thus abuſed,
Dear Lord, and ſo much bruiſed
Thy moſt majeſtic face?
Thou art no ſin's tranſactor,
Thou art no malefactor,
Like others of the human race.

4. I, I, and my tranſgreſſions,
Which by my own confeſſions,
Exceed the ſea-ſhore ſands;
Theſe, theſe have been the reaſon
Of thy whole bitter ſeaſon,
Of all thy bruiſes, ſtripes and bands.

5. I ought to have been pained,
And faſt for ever chained

Both hand and foot in hell;
The bonds and scourges tearing,
Which thou, my God, wast bearing,
My soul, my soul deserv'd to feel.

6. I'll be 'mongst the beholders,
And see thee on thy shoulders
Bear my prodigious load.
Thou tak'st the curse-infliction,
Giv'st for it benediction;
Thy death procures my peace with God.

7. As surety thou presentest
Thyself, to die, consentest
For me in debt all o'er;
A crown of thorns thou wearest,
All scorn and pain thou bearest,
With patience never known before.

8. Into death's jaws thou leaping,
Provid'st for my escaping,
That I its sting mayn't prove.
My curse and condemnation
Thou bear'st for my salvation:
O most unheard-of flame of love!

9. The highest obligations
Bind me through all life's stations,
T' express my thanks to thee.
Weak as I am and feeble,
As far as I am able,
I'll yield thee service willingly.

10. Whilst here on earth I'm living,
I have nought worth the giving
To thee, for all thy pain;

Yet shall thy passion ever,
Till soul and body sever,
Deep in my heart engrav'd remain.

11. Its fresh representation
Shall raise my admiration,
Where'er I turn or move.
I'll take it for a mirror
Of innocence, for terror
To guilt, but seal of truth and love.

12. How greatly man incenses
The Lord by his offences!
God's holiness how stern;
How rig'rous he chastises,
When he with wrath baptizes;
This will I by thy sufferings learn.

13. From thence I'll be taught truly,
How to be pure and holy,
Resign'd, compos'd and still;
How patiently to suffer,
When any to me offer
Rude acts of malice and ill-will.

14. I'll be my flesh denying,
And gladly crucifying,
With Christ, each sinful lust.
What in thy sight is odious
I'll leave, however commodious,
By help and strength which thou bestow'st.

15. Thy sighs and groans unnumber'd,
And from thy heart encumber'd,
The countless tears forth prest;
These shall, at my dismission,

To final reſt's fruition
Convey me to thy arms and breaſt.

---

32. 10.

THERE hangs the Saviour of mankind,
His viſage marr'd, his head reclin'd,
His bleeding hands, his bleeding feet,
Declare his love divinely great.

2. His fleſh is torn with whips and nails;
His ſtrength decays, his ſpirit fails;
His ſide is pierc'd, his heart is broke;
Our ſins upon himſelf he took.

3. The thieves expiring on each ſide,
Proclaim the crimes for which they dy'd:
But what, dear Saviour, haſt thou done?
Thou dy'dſt for ſin, but not thine own.

4. Jeſus, and didſt thou bleed for me?
O great, O boundleſs myſtery!
I bow my head in deep amaze,
And ſilently adore thy grace.

---

33. 8.

BEHOLD the loving Son of God
Stretch'd out upon the tree;
Behold him ſhed his precious blood,
And die for you and me.

2. Why is his body rack'd with pains,
And wrung with keeneſt ſmart.
Why flows the blood out of his veins,
Why torn with grief his heart?

3. All righteouſneſs did he fulfil,
No ſin did ev'r he know;
He never thought nor acted ill;
Why was he wounded ſo?

4. Alas! I know the reaſon why:
Our num'rous ſins he bore;
This caus'd his bitter agony,
This wounded him ſo ſore.

5. But hence our confidence begins;
For we may boldly ſay,
That thus, by bearing all our ſins,
He took them all away.

6. Our God is fully reconcil'd,
His juſtice ſatisfy'd;
Each ſinner now may be his child,
Since Jeſus bled and dy'd.

7. Come then, each needy ſinner, come,
If you'll accept, he'll give;
But ſuffer him to lead you home,
Whoever will, may live.

---

34. 8.

SEE, world, upon the ſhameful tree
Thy Maker ſinks in death,
Cover'd with ſtripes and wounds for thee
Thy Saviour yields his breath.

2. Behold his body ſtain'd with blood,
Out of his tender heart,
Deep ſighs and groans he ſends to God
In his exceſſive ſmart.

Thou Prince of glory knew'ſt no ſin;
What caus'd thee then thy pain?
Thou harmleſs, undefil'd and clean,
What caus'd thee to be ſlain?

My ſins, as num'rous as the ſands
Upon the ocean ſhore,
Have been the cruel, murd'rous hands
That wounded thee ſo ſore.

Thy anguiſh, thy tormenting pain,
And ev'ry dreadful woe,
Thou didſt ſo willingly ſuſtain,
My ſoul ſhould undergo.

Thou on thy ſhoulders took'ſt the whole,
To eaſe my buthen'd heart:
Thou bor'ſt the curſe, to bleſs my ſoul,
Amd heal'ſt me by thy ſmart.

Thy wondrous love to evidence
Thou wouldſt my ſurety be:
Thyſelf would'ſt pay my debt immenſe
Thereby to ſet me free.

Thou art deſtruction to the grave,
Death's enemy ſevere;
That each who was before its ſlave,
Might now be ſav'd from fear.

My debt to thee, thou God of love,
Weak words can ne'er expreſs;
Cannot here, if there above,
Show proper thankfulneſs.

O. Grant me the grace while I am here,
(Since I can nothing give)
Thy ſuff'rings in my heart to bear,
And by thy death to live.

35. 37.

CHRIST, who ſaves us by his croſs,
Who in nought offended,
He was in the night for us,
Betray'd, apprehended,
Led before a wicked race,
And falſely accuſed,
Laugh'd at, mock'd, ſpit in the face,
Shamefully abuſed.

2. In the morn, at the ſixth hour,
They led him with fury,
As a foe of civil pow'r,
'Fore a heathen jury,
Who him try'd, but found him free
Of th' imputed treaſon;
Herod mock'd him, yet ev'n he
Found for death no reaſon.

3. At nine was the Son of God
By the ſcourges furrow'd,
And the thorny crown drew blood
From his ſacred forhead.
With a purple garment mock'd,
On all ſides aſſailed,
He muſt bear the croſs to which
He was to be nailed.

4. He at noon was on the croſs,
Rear'd for our tranſgreſſion,
Where he pra'yd and bled for us,
To procure ſalvation.
The ſpectators ſhook their heads,
Had him in deriſion,

Till the ſun his beams withdrew
From ſo ſad a viſion.

5. At three Jeſus cry'd, "My God,
"Why am I forſaken?"
Having vinegar and gall,
Which was offer'd, taken,
He then yielded up the ghoſt!
Pauſe, my ſoul, and wonder;—
Then the temple's vail was rent,
Rocks were cleft aſunder.

6. At th' approaching even-tide
Crim'nals' bones were broken;
But a ſpear pierc'd Jeſu's ſide,
For a laſting token;
From thence ſtream'd a double flood
Of a cleanſing nature:
Both the water and the blood
Waſh the guilty crature.

7. Joſeph, having leave obtain'd,
And got ſpices ready,
From the croſs (by love conſtrain'd)
Took our Saviour's body,
Had it, with all decent grace,
To his own tomb carry'd;
Where the keepers for three days
To ſecure it tarry'd.

8. Grant, O Chriſt, thou Son of God,
Through thy bitter paſſion,
That we, as thy ſmart's reward,
In thy great ſalvation
May rejoice and weigh the cauſe
Of thy death and ſuff'ring.

Yea for this, though poor we are,
Bring thee our thank off'ring.

---

36. 8.

ALAS! and did my Saviour bleed,
And did my Sov'reign die?
Would he devote his sacred head
For such a worm as I?

2. Was it for crimes that I had done,
He groan'd upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

3. Well might the sun in darkness hide
And shut his glories in,
When God th' almighty Maker dy'd
An off'ring for my sin.

4. Thus might I hide my blushing face,
While Jesu's cross appears,
Dissolve my heart in thankfulness,
And melt my eyes in tears.

5. But drops of grief can ne'er repay
The debt of love I owe.
O Lord, to thee I humbly pray,
Teach me thy love to know.

---

37. 38.

O Lord, when condemnation
And guilt afflict my soul,
Then let thy bitter passion
The rising storm control.

Remind me, that thy ſacred blood
Hath cancell'd my tranſgreſſions
By paying what I ow'd.

2. O wonder far exceeding
All human thought and ſenſe!
Heav'n's Sov'reign was ſeen bleeding
To wipe off our offence.
The ſource of life gave up his breath
For me, whoſe vile rebellion
Deſerv'd an endleſs death.

3. Though ſins exceed a mountain,
Or ſands on ocean ſhore,
The everlaſting fountain
Of Jeſu's blood has pow'r,
To drown and waſh them quite away,
And ſave me from the terror
That held me in diſmay.

4. My heart, while here 'tis moving,
Shall beat with fervent praiſe
To thee, who art ſo loving
Towards loſt human race.
Thy dying words and agony
Shall be my meditation,
Till I am call'd to thee.

5. Lord, let thy bitter paſſion
Dwell always in my mind,
To raiſe an indignation
'Gainſt ſin of ev'ry kind:
That henceforth I may ne'er forget
The greatneſs of that ranſom,
Which paid an endleſs debt.

6. All pains and tribulations,
Contempt and worldly ſpite,
Help me to bear with patience;
And always fix my ſight
On that unerring rule of faith,
Thy bleſſed ſtep to follow,
Until my lateſt breath.

7. O may my life and labor
Expreſs what thou haſt done,
By love towards my neighbour,
By ſerving ev'ry one
Without ſelf-int'reſt or diſguiſe;
And may thy Pure example
Be my beſt exerciſe!

8. When I give up my ſpirit
To thee my Judge and God,
O then apply the merit
Of thy atoning blood;
And let my hope its pow'r diſplay,
And reſt upon thy promiſe
To ſave me in that day.

---

38. 6.

JESUS, Source of my ſalvation,
Conqu'ror both of death and hell!
Thou who didſt, as my oblation,
Feel the pain which I ſhould feel.
By the greatneſs of thy torment
Thou haſt purchas'd my preferment.
Thouſand, thouſand thanks to thee,
Deareſt Lord, for ever be,

2. O how baſely waſt thou uſed,
Buffeted and ſpit upon!
Scourg'd and torn, and ſorely bruiſed,
Thou the heav'nly Father's Son.
Me, poor ſinner, to deliver
From the devil's pow'r forever!
Thouſand, &c.

3. Thou with more than lamblike meekneſs,
Suffer'dſt death upon the croſs;
O that my rebellious ſickneſs
Had not been the fatal cauſe!
Thou becam'ſt a curſe, dear Saviour,
To reſtore me to God's favor.
Thouſand, &c.

4. Lord, thy deep humiliation
Pray'd for my preſumptuous pride;
I need fear no condemnation,
Since for ſinners thou haſt dy'd.
All thy grief and ſhameful bondage
Doth redound to my advantage.
Thouſand, &c.

5. Lord, I'll praiſe thee now and ever
For thy bitter pain and ſmart,
For thy agonizing ſhiver,
For thy wounds and pierced heart;
For thy ſtooping under ſentence
Of eternal wrath and vengeance.
For thy death and love divine,
Lord, I'll be for ever thine.

---

39. 24.

THOUSAND times by me be greeted,
Jeſus who haſt loved me,

And thyself to death submitted
For my treasons against thee.
Ah! how happy do I feel,
When 'fore thee I humbly kneel
At the cross where thou expiredst,
And true life for me acquiredst.

2. Jesus, thee I view in spirit,
Cover'd o'er with blood and wounds;
Now salvation, through thy merit,
For my sin-sick soul abounds.
O who can, thou Prince of peace,
Who didst thirst for our release,
Fully fathom all that's treasur'd
In thy love's design unmeasur'd!

3. Heal me, O my soul's Physician,
Wheresoe'er I'm sick or sad;
All the woes of my condition
By the balm be now allay'd.
Heal the hurts which Adam wrought,
Or which on myself I've brought;
If thy blood me only cover,
My distress will soon be over.

4. On my heart thy wounds for ever
Be inscrib'd indelibly,
That I ne'er forget dear saviour,
What thou hast endur'd for me:
Thou 'rt indeed my highest good,
End of all solicitude;
Let me, at thy feet abased,
Be to taste thy friendship raised.

5. With the deepest adoration
I before thy feet will lie;

And with humble ſupplication,
Unto thee for ſuccor cry.
My petition kindly hear;
Say, in anſwer to my pray'r,
I have chang'd thy grief and ſadneſs
Into comfort, joy and gladneſs.

---

40. 3.

LET me dwell on Golgotha,
Weep and love my life away,
While I ſee him on the tree
Weep and bleed and die for me!

2. That dear blood for ſinners ſpilt
Shows my ſin in all its guilt.
Ah, my ſoul, he bore thy load;
Thou haſt ſlain the Lamb of God.

3. Hark! his dying words: "Forgive;
"Father, let the ſinner live:
"Sinner, wipe thy tears away;
"I thy ranſom freely pay."

4. While I hear this grace reveal'd,
And obtain a pardon ſeal'd,
All my ſoft affections move,
Waken'd by the force of love.

5. Farewel, world, thy gold is droſs;
Now I ſee the bloody croſs.
Jeſus dy'd to ſet me free
From the law, and ſin, and thee!

6. He has dearly bought my ſoul;
Lord, accept and claim the whole.
To thy will I all reſign,
Now no more my own, but thine.

41. 31.

O The love wherewith I'm loved,
O the undeſerved grace;
Thou, O Love by mercy moved,
Tak'ſt upon thee my diſtreſs!
As a lamb led to the ſlaughter,
Thou goeſt to the croſs's tree,
Seal'ſt thy love with blood and water,
Bear'ſt the world's iniquity.

2. Love ſo ſtrikingly diſplayed
In the tears and bloody ſweat;
Love by ſinful men betrayed,
Dragg'd before the judgment-ſeat;
Love, who for my ſoul's ſalvation
Willingly didſt ſhed thy blood,
Through thy death and bitter paſſion
I am reconciled to God.

3. Love who as my bleeding Saviour
Didſt my heart in righteouſneſs
Unto thee betroth for ever,
Ah, I thank thee for thy grace.
Love who thus himſelf engaged;
Let my miſ'ry and my ſmart
Now entirely be aſſuaged
In thy wounded bleeding heart.

4. Love! who haſt for me endured,
Death upon th' accurſed tree,
And eternal bliſs procured,
Fill my ſoul with love to thee.
Lord how haſt thou captivated
My elſe cold and wretched heart!
Let me till to heaven tranſlated
Never more from thee depart.

42. 7.

HAPPY meditation
On my Saviour's paſſion,
On his death and grave;
None can e'er expreſs it,
What a feeling bleſſed
At ſuch times I have,
When I Chriſt in ſpirit view
In his ſuff'ring ſcenes; reviſing
My Lord agonizing.

2. All the pains and ſorrows
He endured for us;
All the tears he ſhed,
When he in the garden,
Bearing our ſin's burthen,
In ſoul's anguiſh pray'd:
Yea, each part of toil and ſmart
In my ſoul excites a motion
To intenſe devotion.

3. Lamb of God, thus deareſt
Thou to me appeareſt;
O might I each breath
Spend, whilſt here I'm living,
In praiſe and thankſgiving
For thy wounds and death!
This, this is my only plea;
On me, ſinner poor and needy,
Deign to look with pity.

4. Soul, from toil repoſing,
Languid eyes, juſt cloſing,
Side, pierc'd with a ſpear;
Limbs, to pain inured,
Feet, for me through bored,

Hands, the nails did tear,
Head by right divinely bright,
Crown'd with pointed thorns and bruiſed,
Spit on and abuſed.

5. Breaſt, which heaves with ſorrows;
Back, plough'd o'er with furrows,
From the ſcourges ſore;
Arms, in pain extended,
Shoulders raw and wounded,
Hair diſtain'd with gore;
Sacred lips, in death how pale!
Lamb of God! thy bitter paſſion
Prompts my adoration.

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43. 8.

THERE is a fountain fill'd with blood,
Drawn from Emanuel's veins;
And ſinners plung'd beneath that flood
Loſe all their guilty ſtains.

2. The dying thief rejoic'd to ſee
That fountain in his day;
And there have I, as vile as he,
Waſh'd all my ſins away.

3. E'er ſince, by faith, I ſaw the ſtream,
Thy flowing wounds ſupply,
Redeeming love hath been my theme,
And ſhall be till I die.

4. Then in a nobler, ſweeter ſong,
I'll ſing thy pow'r to ſave;
When this poor liſping ſtamm'ring tongue,
Lies ſilent in the grave.

44. 33.

O deepeſt grief,—which the relief
Of mankind hath procured!
God the Father's only Child
In a tomb was buried.

2. Ye ſons of men,—this doleful plan
Was laid up by tranſgreſſion;
To retrive your ſhameful fall,
God dy'd in this faſhion.

3. The Lamb of God—ſhed all his blood,
Which flow'd upon the mountain;
This for all iniquity
Is an open fountain.

4. O Prince of peace, thou Source of grace,
And Author of ſalvation!
Thy unbounded love demands
Humble adoration.

5. How bleſt he is—who weigheth this,
That God became his ſaviour,
To beſtow both life and bliſs
Upon him for ever!

6. O Jeſus bleſs'd!—my hearts true reſt,
Be thou my ſole deſire,
Till I too can in my tomb
From this world retire.

45. 40.

SLAUGHTER'D Lamb, :||:
My Redeemer! whilſt I view
Thee by faith, I'm loſt in wonder;
Grateful tears my cheeks bedew:

Bleſſed Saviour, when I ponder
On the cauſe of all thy grief and ſmart,
Melts my heart. :‖:

2. Sacred head, :‖:
Where the thorny crown was plac'd,
I behold thee torn and wounded,
And with ruddy thorn-marks grac'd;
Jeſus Chriſt, thy love unbounded
I, with humble ſhame, from thy marr'd face
Wiſh to trace. .‖:

3. Broken eyes, :‖:
With a heart-affecting force
Did ye kindly look on Peter,
When denying, with a curſe,
Thee, dear Lord! I've done no better;
But thy dying look, thy wounds and ſmart,
Pierc'd my heart. :‖:

4. Pallid cheeks, :‖:
Worn with pain and pungent grief,
To rejoice thy mourning creatures.
I confeſs my unbelief,
When diſcerning in thoſe features
The dire pangs my Saviour's ſoul did feel
Mine to heal. :‖:

5. Mouth turn'd pale, :‖:
Heav'nly wiſdom flow'd from thee.
Livid lips, how were ye quiv'ring,
When he ſurety ſtood for me,
And my puniſhment was hov'ring
Over my Redeemer's guiltleſs head,
In my ſtead. :‖:

Lord, thy hands, :‖:
Which both bleſs'd and healed the poor,
ee pierc'd and ſorely ſmitten,
y ſalvation to procure :
here my worthleſs name is written.
houſand thanks to thee that I'm now ſtil'd
Thy dear child. :‖:

Bleeding arms, :‖:
were ſtretched on the tree,
iſlocated, ſorely bruiſed,
obtain my liberty,
hough my ſins the Lord abuſed.
, ſuſtain me in my dying hour,
Through your pow'r. :‖:

Wounded back, :‖:
uiſed ſhoulders, weary breaſt,
ough'd with long and gaping furrows ;
y ſin's burthen thee oppreſs'd.
hou ſav'dſt me from endleſs ſorrows ;
d the load which did my conſcience gall,
Through the fall. :‖:

I adore, :‖:
rateful at thoſe pierced feet,
hich for me were often weary ;
here was Mary's bleſs'd retreat ;
here I alſo wiſh to tarry,
d to thank and love thee all my days
For ſuch grace. :‖:

. Open'd heart ; :‖:
ehold my matchleſs love ;
that cleft my ſoul would ever
de from danger, like a dove ;

Thou, my Lord, my God, and Saxiour,
Art my Rock, my All; I thee adore
Evermore. :||:

11. Lamb of God, :||:
Wounded, cold, and stiff in death,
Mortify my sinful nature
Till I yield my dying breath.
Ah, protect thy feeble creature,
Till I shall in heav'n for ever be,
Lord, with thee. :||:

EASTER.

46. 27.

TO day the Lord in triumph reigns,
Breaks death and hell's infernal chains,
Retakes his life, and majesty:
Praise him to all eternity. Hallelujah.

2. When he descended into hell,
Satan and all his legions fell.
Behold the great accuser cast!
The hour of darkness now is past. Hal.

3. Now let the infernal lyons roar,
They cannot hurt us as before;
Lost is the pow'r of all those fiends,
We are God's children, heirs and friends. Ha

4. O sweet Redeemer, Jesus Christ!
Our Sacrifice, and Great High-Priest,
Lead us by thine almighty grace,
To end with joy our Christian Race. Hal.

5. Infinite lover gracious Lord!
Thy wondrous name shall be ador'd.
To thee be endless honors giv'n
By all on earth, and all in heav'n. Hal.

---

47. 13.

RAISE your devotion, mortal tongues,
To praise the King of Glory;
Sweet be the accents of your songs
Of him who went before ye.
Bright angels, strike your loudest strings.
Let heav'n and all created things
Sound our Emanuel's praises.

2. Ye mourning souls look upward too,
For Christ is now preparing
At God's right hand a place for you:
Shake off what seems despairing.
Thence our great Lord and King shall come
To fetch our longing spirits home,
And crown your love and labour.

3. Since he o'er heaven bears sov'reign sway,
By all its pow'rs attended;
And has more graces to display
Than can be comprehended;
Fear not but he his graces pours
On such meek trembling hearts as yours,
The objects of his favor.

4. Extend O Lord thy sov'reign grace,
Thy light to every nation.
Let earth and seas avow and praise
Thy love, thy pow'r, thy passion;

'Till we join with thy saints above
In hymns to celebrate thy love,
And dwell with thee for ever.

---

48. 13.

CHRIST Jesus was to death abas'd
Because of our transgression;
But now for us, by being rais'd,
Has gain'd life and salvation.
'Tis this should prompt us to rejoice,
To praise the Lord with heart and voice,
In singing hallelujah.

2. By none of all the human race
Could death and hell be foiled;
Sin render'd all men weak and base,
All ruin'd were and spoiled.
Death having enter'd by the fall,
Bore sway and was entail'd on all,
All sinners are by nature.

3. But Jesus Christ, the son of God,
In love and great compassion,
To free us from sin's galling load,
Appear'd in human fashion:
He quite destroy'd sin's pow'r and claim,
And left death nothing but the name;
Its sting can't hurt believers.

4. How great and wond'rous was the strife,
Life was by death assailed!
But Jesus Christ, the Prince of life,
O'er sin and death prevailed.
He triumph'd over them in death,

And we are conqu'rors too by faith
In Chriſt our riſen Saviour.

5. He is the bleſſed paſchal Lamb,
By God himſelf appointed:
The prophets all aloud proclaim
That he is the Anointed.
If on our hearts his blood appear,
We're freed from death's enſlaving fear,
Subdu'd is that deſtroyer.

6. This is the day the Lord hath made
To lively hopes to raiſe us:
Let heav'n rejoice, let earth be glad,
And join to ſing his praiſes.
For Chriſt, our everlaſting light,
Diſpels the clouds of ſin's dark night,
And all the pow'rs of darkneſs.

7. The bread of life we eat in faith
Is Jeſus Chriſt our Saviour,
Who conquer'd ſatan, ſin and death,
And liveth now for ever.
Our ſouls deſire no other food,
But our Redeemer's fleſh and blood,
Which gives us life eternal.

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49. 10.

REJOICE, the Lord in triumph reigns,
Breaks death and hell's infernal chains,
Retakes his life and majeſty;
Praiſe him to all eternity.

2. Behold the great accuſer caſt,
The hour of darkneſs now is paſt;

Satan to us no right can claim,
If we believe in Jesu's name.

3. O dear Redeemer, Jesus Christ,
Our Mediator and High-priest,
Lead us by thy almighty grace,
That we with joy may end our race.

4. Most merciful and gracious Lord,
Thy wond'rous name shall be ador'd.
To thee be endless praises giv'n,
By all on earth and all in heav'n.

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50. 3.

GLORY unto Jesus be,
From the curse he set us free;
All our guilt on him was laid,
He the ransom fully paid.

2. All his glorious work is done;
God's well pleased in his Son;
For he rais'd him from the dead,
And he reigns, the church's Head.

3. His redeem'd his praise show forth,
Ever glorying in his worth;
Angels sing around the throne,
"Thou art worthy, thou alone!"

4. Ye who love him, cease to mourn,
He will certainly return;
All his saints with him shall reign;
Come, Lord Jesus, come! Amen.

ASCENSION.

51. 10.

TO thee, our Lord, all-praiſe be giv'n,
For thy aſcending up to heav'n:
Support us while on earth we ſtay,
And kindly hear us when we pray.

2. Tho' ſeated on thy father's throne,
Thou'lt never ceaſe thy flock to own;
For we believe that thou art near,
When in thy preſence we appear.

3. For us to heav'n thou didſt aſcend,
To plead our cauſe, and to attend
To all our wants, yea to prepare
A place for us, thy bliſs to ſhare.

4. At parting from thy little fold,
Thy ſecond advent was foretold;
Therefore we wait with eagerneſs,
Lord Jeſus, to behold thy face.

5. Mean while we pray thee, gracious Lord,
Thy Spirit unto us afford,
That we, with all the ranſom'd train,
May meet thee when thou com'ſt again.

6. Ah then we ſhall behold thy face
In everlaſting joy and peace;
Mean while we'll cleave to thee by faith,
And love thee till our lateſt breath.

52. 8.

JESUS, our high-prieſt and our head,
Who bear'ſt our fleſh and blood
And always interced'ſt for us
Before the throne of God;

2. We know thou never canſt forget
Thy poor weak members here;
Yea, when we ſuffer in the leaſt,
A part with us thou'lt bear.

3. Thou with great tenderneſs are touch'd
At what thy children feel;
When by temptations we are preſs'd,
Thou know'ſt well what we ail.

4. Thou haſt a tender ſympathy
With ev'ry grief and pain:
For when thou waſt a man on earth,
Thou didſt the ſame ſuſtain.

5. And though thou art exalted now,
Yet thou to us art near;
Thou know'ſt our weakneſſes and wants,
And liſt'neſt to our pray'r.

6. What ſhall we ſay for this thy love,
But 'fore thee proſtrate lie;
And thank thee that thou waſt a man,
To all eternity.

53. 8.

WITH joy we meditate the grace
Of our High-prieſt above;
His heart is fill'd with tenderneſs,
His bowels yearn with love.

2. In all our griefs he takes a ſhare,
He knows our feeble frame:
He knows what ſore temptations are,
For he hath felt the ſame.

3. He in the days of feeble fleſh,
Pour'd out ſtrong cries and tears;
And in his meaſure feels afreſh
What ev'ry member bears.

4. He'll never quench the ſmoaking flax,
But raiſe it to a flame;
The bruiſed reed he'll never break,
Nor ſcorn the meaneſt name.

5. Then let our humble faith addreſs
His mercy and his pow'r.
We ſhall obtain deliv'ring grace
In the diſtreſſing hour.

6. He ever lives to intercede
Before his father's face.
Give him, my ſoul, thy cauſe to plead,
Nor doubt the Father's grace.

WHITSUNDAY.

54. 21.

RETAKE thy own poſſeſſion,
Thou glorious gueſt of hearts;
Who after my creation
Renew'dſt my inward parts.

O bleſſed Holy Ghoſt,
Proceeding from the Father
And with the Son together,
Art God the Lord of Hoſt.

2. Come, Lord, and make me reliſh
Thy gracious influence,
That grace, which all that's helliſh
And ſinful drives from hence.
Thy mind reſtore in me,
That I with ſoul and ſpirit
May pay to thy great merit,
The praiſe I owe to thee.

3. I was a whither'd ſcyon,
Thou haſt tranſplanted me;
From death, that grimmeſt lion,
Thy grace has ſet me free.
By grafting me in Chriſt,
Whilſt into his oblation,
Which purchas'd my ſalvation,
By thee I was baptiz'd.

4. Thou art that oil moſt holy,
Wherewith annointed is
My ſpirit, ſoul and body,
In Chriſt the Lord of bliſs.
For his own property,
As king, and prieſt, and prophet,
Whom God by his beloved
Skreens from the ſanctuary.

5. Thou art the guide, that teaches
The ſoul, whene'er ſhe prays;
Thy pray'r ſoars up and reaches
The ſacred throne of grace.

hy pleadings never fail
To move divine compaſſion,
Till th' humble ſoul's oblation
s heard and anſwer'd well.

. Thou art a chearful ſpirit,
Which doth indulge no grief,
hy comforts ne'er miſcarried,
But brought ſad ſouls relief.
low often haſt thou given
In ſmiling condeſcenſion,
Beyond my comprehenſion,
xtatic taſtes of heav'n.

. Thou art th' eternal center
Of love and unity,
here foul contentions enter,
In vain we look for thee.
hou God of truth and peace!
O may thy truth delight us,
And thy ſweet peace unite us,
nd all our diſcords ceaſe.

. The earth and whole creation
Owns thy ſupporting hand,
hat heart, what pow'r, what paſſion,
Shrinks not at thy command?
hy ſov'reign pow'r extend,
And let thy truth and graces,
Thy peace o'er chriſtian places,
plenteous ſhow'rs deſcend.

Ariſe and ſtop the torrent
Of growing miſery,
eſtore the goſpel-current
To ſpread with liberty.

Let flouriſh as before
The lands that feel ſins laſhes,
The churches laid in aſhes,
By flames of bloody war.

10. Be thou our land's defender,
Confirm its legal throne;
Make all its ſubjects render
To ev'ry one his own.
Old age with wiſdom bleſs,
The youth with true devotion,
Th' whole land with God-like notion,
Of real happineſs.

11. The minds of all the nation
Endue with faith and love,
And pour on every ſtation
Thy bleſſings from above.
Confound the ſceptic clan
Who with *Agrippa's* faſhion,
'Gainſt Chriſt's propitiation,
Delude unweary men.

12. Direct our converſation
According to thy mind,
And when this mortal ſtation
At laſt ſhall be reſign'd,
Then grant, thou God of love,
That our whole life's poſſeſſion,
May end in the profeſſion
Of laſting bliſs above.

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55. 10.

O Comforter, God Holy Ghoſt!
Thou heav'nly gifts on us beſtow'ſt;
The pledge of our ſalvation art,
And bear'ſt thy witneſs in our heart.

. The ſheep of Jeſus, which were loſt,
Thou'ſt call'd, and teacheſt them to truſt
For help, forgiveneſs, peace and grace,
n him, the Lord our righteouſneſs.

. Thy unction freely doſt impart
To ev'ry poor and contrite heart,
Which Jeſus as its ſaviour knows,
And genuine faith by actions ſhows.

. The feeble ſouls thou doſt ſuſtain,
Anointeſt all the witneſs train ;
Thou keep'ſt believers in the faith,
And art their guide in life and death.

. Who can thy operations trace,
Thy kindneſs, patience, truth and grace,
Which on God's children thou beſtow'ſt,
O comforter, God Holy Ghoſt ?

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56. 8.

COME, Holy Spirit, on us breathe,
With all thy quick'ning pow'rs ;
Kindle our love, confirm our faith,
Warm theſe cold hearts of ours.

. Aſſure my conſcience of her part
In the Redeemer's blood ;
nd bear thy witneſs in my heart,
That I am born of God.

. Thou art the earneſt of his love,
The pledge of joys to come.
lead us, that we may above
Obtain our laſting home.

57. 8.

O Holy Ghost, eternal God,
Descending from above,
Thou fill'st the soul, through Jesu's blood,
With faith and hope and love.

2. Thou comfortest the heavy heart,
By sin and grief oppress'd.
Thou to the dead dost life impart,
And to the weary, rest.

3. Thy sweet communion charms the soul,
And gives true peace and joy,
Which satan's pow'r can ne'er control,
Nor all his wiles destroy.

4. Let no false comfort lift us up
To confidence that's vain:
Nor let their faith and courage droop,
Who love the Lamb once slain.

5. Breathe comfort, where distress abounds,
O make our conscience clean;
And heal, with balm from Jesu's wounds,
The fest'ring sores of sin.

6. Vanquish our lusts; our pride remove;
Take out the heart of stone;
Show us the Father's boundless love,
And merits of the Son.

7. The Father sent the Son to die;
The willing Son obey'd;
The witness thou, to ratify
The purchase Christ hath made.

58. 10.

TO thee God Holy Ghoſt we pray,
Who lead'ſt us in the goſpel-way,
That thou thoſe gifts on us beſtow,
Which from our Saviour's merits flow.

2. Thou gracious teacher, thee we praiſe
For thy inſtruction, pow'r and grace,
To love the Father, who doth own
Us as his children in the Son.

3. Thee of ourſelves we could not know,
Till thou, O Lord, didſt clearly ſhow
The ſin of unbelief to us,
And enmity to Jeſu's croſs.

4. When this we felt to be our caſe,
Then Jeſu's blood and righteouſneſs
Unto our hearts thou didſt reveal,
Imparting thus thy pard'ning ſeal.

5. Moſt gracious comforter we pray,
O lead us further every day!
Thy unction to us all impart,
Preſerve and ſanctify each heart.

6. Till we in heav'n ſhall take our ſeat,
Inſtruct us often to repeat:
"Abba, our Father!" and to be
With Chriſt, in union conſtantly.

HOLY TRINITY.

59. 13.

TO our almighty gracious God,
New honors be addreſſed,
Whoſe great ſalvation ſhines abroad,
To make all nations bleſſed.
He looks upon us in his Son,
Who brought from heav'n ſalvation down,
And peace to men proclaimed.

2. To thee we come and humbly bow,
Great Lord of the creation!
Whoſe boundleſs empire ne'er will know
Or end or variation.
Thy pow'r is endleſs as thy praiſe,
Thou ſpeak'ſt, the univerſe obeys;
On thee depend all creatures.

3. Bleſt Jeſus, only Son of God
On earth of tragic ſtory;
Our ranſom is thy precious blood,
Thy ſhameful croſs our glory.
Sweet ſuff'ring lamb, now king of kings,
And Lord of all created things,
Extend to us thy mercy.

4. O Holy Ghoſt! our ſov'reign good,
And higheſt conſolation!
What Jeſus ranſom'd with his blood,
Preſerve thou to ſalvation.
'Tis thou who bring'ſt us unto Chriſt,
'Tis thou his precious blood applieſt,
In thee we have affiance,

60. 41.

O thee, Jehovah, I'll be ſinging,
For where is ſuch a glorious God like thee?
o thee my hymns I will be bringing,
Do thou but grant thy ſpirit's aid to me;
hat I may ſing in my Redeemer's name,
nd thou mayſt condeſcend to hear the ſame.

O Father draw me to my Saviour,
That thy dear Son may draw me unto thee.
hy ſpirit guide my whole behav iour,
And rule both ſenſe and reaſon thus in me:
hat Lord thy peace, I taſte, may ne'er depart,
t make ſweet melody within my heart.

Vouchſafe me, Lord! this heav'nly favour,
Then ſhall my ſinging pleaſe thy gracious ear,
d all my lays breathe forth thy Savor.
My pray'r in truth and ſpirit thou wilt hear,
en ſhall thy ſpirit raiſe my heart above,
ſing ſweet pſalms in high degrees of love.

Tis He that makes ſtrong interceſſions
With ſighs unutterably ſoft and mild,
ructs my ſecret aſpirations,
Bears witneſs with my heart that I'm thy child,
d Coheir with my bleſt Redeemer Chriſt,
call thee Abba, father in the high'ſt.

When thus my filial heart's aſcending
Through thy moſt ſacred ſpirit unto thee,
en thy paternal heart is bending
t's fervant love and favour ſo to me,
t thou ne'er can'ſt refuſe my humble ſuit,
ake to thee in ſpirit and in truth.

6 The pray'r, that's of thy ſpirit's teaching,
Is ſurely kindled by his holy flame,
And muſt infalibly be reaching
Thy thorne, for 'tis in thy ſon's bleſſed name;
In whom I am thy child, and heir of heav'n,
Receiving grace for grace which thou haſt giv'n.

7. That I've theſe witneſſing ſolaces,
Fills me with comfort and with chearfulneſs.
I know, that all good gifts and graces,
For which at any time I thee addreſs,
Thou grant'ſt and ſtill doſt more abundantly,
Than I can think, deſire, or beg of thee.

8. O bliſs! I crave in Jeſu's name then,
Who intercedes at thy right hand for me,
In him is all that yea and amen,
Whate'er in faith and ſpirit's aſk'd of thee.
Bleſs'd be thou, Lord, for thy tranſcending grace
That thou vouchſafeſt to me thy bleſſedneſs.

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61. 8.

OUR heav'nly Father, God of love!
To thee our hearts we raiſe;
Thy all ſuſtaining pow'r we prove,
And gladly ſing thy praiſe.

2. Lord Jeſus, thine we wiſh to be,
Our ſacrifice receive;
Made, and preſerv'd, and ſav'd by thee,
To thee ourſelves we give.

3. Come, Holy Ghoſt, the ſaviour's love
Shed in our hearts abroad;
So ſhall we ever live, and move,
And be with Chriſt in God.

62. 10.

OUR heav'nly Father is not known
To us, but in the Son alone;
His mercy, love, and boundleſs grace
We ſee diſplay'd in Jeſu's face.

2. Great God! how dreadful was thy name,
Until the God-man Jeſus came!
We cannot love or honor thee,
Unleſs the Son had ſet us free.

3. O love, no human tongue can tell!
O love divine, unſearchable!
The Father gave his only Son
To bleed and die for ſlaves undone!

4. Can any ill diſtreſs my heart,
Since God with his own ſon did part?
What'er I want can't be deny'd,
Since Chriſt for me was crucify'd.

CREATION AND PROVIDENCE.

63 18.

HE that confides in his creator,
Depending on him all his days,
Shall be preſerv'd in fire and water,
And ſav'd in grief a thouſand ways.
He that makes God his ſtand and ſtay,
Builds not on ſand that glides away.

What gain'ſt thou by thy anxious caring,
What is it for thou pin'ſt away?
Thy reſt and health thou art impairing,
By ſighs and groans from day to day.

Thou art but adding grief to grief,
Inſtead of getting ſure relief.

3. Would we but be a little quiet,
And reſt in God's good providence,
Who thus preſcribes us wholeſome diet
By methods croſs, to fleſh and ſenſe;
We might obtain. For ſurely he
Knows beſt what's good for thee and me.

4. He knows the hour of joy and gladneſs,
As well as proper time and place;
Are we but faithful in our ſadneſs,
Seek not our ſelves, but ſeek his praiſe;
He'll come before we are aware,
And diſſipate our greateſt care.

5. Don't harken to thy giddy reaſon,
As if God had forſaken thee.
Nor think him happy who, this ſeaſon,
Is glitt'ring in proſperity.
To morrow, ſpite of all his brags,
May ſee thee rich and him in rags.

6. God can, this hour, with ev'ry dainty
The poor man's table nobly ſpread;
And ſtrip the rich of all his plenty,
And ſend him out to beg his bread.
He, when he pleaſes, turns the ſcale;
By him alone, we riſe or fall.

7. Do thou, with faith, obſerve thy ſtation;
Keep God's Commands, and ſing his praiſe.
Rely on him for preſervation,
On whom the whole creation ſtays.
The man that's truly wiſe and juſt
Makes God and God alone his truſt.

64. 15.

COMMIT thy ways and goings,
And all that grieves thy ſoul,
To him, whoſe wiſeſt doings
Rule all without controle.
He makes the times and ſeaſons
Revolve from year to year,
And knows ways means and reaſons,
When help ſhall beſt appear.

2. *Unto the Lord* turn wholly,
For he will never fail
To reſcue thee from folly,
If thou doſt but bewail
Thy ſtiff-neck'd ſelf reliance.
Shake off that yoke of hell,
Which ever bids Defiance
To him that governs well.

3. *Truſt alſo in him* ever,
Without reluctant will:
His promiſes will never
Once come behind thy zeal.
His goodneſs knows no meaſure,
His love and care no end,
For ſuch as wait with pleaſure,
Till he ſalvation ſend.

4. And he ſhall ſurely lighten,
The ſorrows on thy heart,
And with his glory brighten
Thy darken'd inward part.
When thou his great ſalvation
With wond'ring eyes ſhalt ſee,

Thou'lt say, without cessation,
He loves and cares for thee.

5. *Bring is to pass*, O blessed
Above what words can tell:
And see us all released
From sin and death and hell.
Direct us, O most holy,
In the blessed heav'nly way,
That leads through this dark valley
To everlasting day.

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65. 42.

WHAT thou my God dost, all's well done,
Thy will's most just and holy.
As thou'lt dispose of all my own,
I rest in thee most fully;
Thou art my God whose loving rod
Turns all my sore distressings
Into the greatest blessings.

2. What thou my God dost, all's well done,
Thou never wilt deceive me.
The straitest path, thou lead'st me on,
Will ne'er of bliss berave me.
I patiently rely on thee.
Speak thou, my trouble is mending,
On thee my all's depending.

3. What thou my God dost, all's well done,
Thy Care of me proves steady.
Thou my physician, when I groan
Wilt not prescribe what's deadly;
But give the dose thou'st wisely chose
For my full restoration,
O blessed consolation!

What thou my God doſt, all's well done,
Thou art my light and living.
hy love to all beneath the ſun
Is doing good and giving.
o thee I leave my joy and grief,
For time will ſoon diſcover
How kind my heav'nly lover.

What thou my God doſt, all's well done.
Tho' I muſt take the chalice,
hat's bitter to my nat'ral man,
Yet weans me from my follies;
or thou at laſt wilt make me taſte
Its fruit of ſolid gladneſs,
Then farewell ſin and ſadneſs.

what thou my God doſt, all's well done,
To this I ſtand for ever.
et ſorrow, ſickneſs, death come on,
Nought me from thee ſhall ſever:
or thy ſupport will not fall ſhort
To ſave me in that criſis,
Then do what thy love pleaſes.

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66. 16.

ATHER of lights, from whom proceeds
Whate'er thy ev'ry creature needs;
Whoſe goodneſs providently nigh
eeds the young ravens when they cry;
o thee I look! my heart prepare,
uggeſt and hearken to my pray'r.

Since by thy light myſelf I ſee
Naked, and poor, and void of thee;
Thine eyes muſt all my thoughts ſurvey,
Preventing what my lips would ſay.

Thou ſeeſt my wants ; for help they call,
And ere I ſpeak, thou know'ſt them all.

3. Thou know'ſt the baſeneſs of my mind,
Wayward, and impotent, and blind ;
Thou know'ſt how unſubdu'd my will,
Averſe to good, and prone to ill :
Thou know'ſt how wide my paſſions rove,
Nor check'd by fear or charm'd by love.

4. Ah give me, Lord, myſelf to feel ;
My inbred miſery reveal :
Ah give me, Lord, (I ſtill would ſay)
A heart to mourn, a heart to pray.
My buſineſs this, my only care,
My life, my ev'ry breath be pray'r.

5. Father, I want a thankful heart ;
I wiſh to taſte how good thou art,
To plunge me in thy mercy's ſea,
And comprehend thy love to me ;
The healing pow'r of faith to know,
And reign triumphant here below.

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67. 8.

WHEN all thy mercies, O my God,
My riſing ſoul ſurveys :
Tranſported with the view, I'm loſt
In wonder, love and praiſe.

2. O how ſhall words with equal warmth
The gratitude declare,
That glows within my raviſh'd heart !
But thou canſt read it there.

. Thy providence my life ſuſtain'd,
And all my wants redreſt,
hen in the ſilent womb I lay,
And hung upon the breaſt.

. To all my weak complaints and cries
Thy mercy lent an ear,
re yet my feeble thoughts had learnt
To form themſelves in pray'r.

Unnumber'd comforts to my ſoul
Thy tender care beſtow'd,
efore my infant heart conceiv'd
From whom thoſe comforts flow'd.

When in the ſlipp'ry paths of youth
With heedleſs ſteps I ran,
hine arm unſeen convey'd me ſafe,
And led me up to man.

Through hidden dangers, toils and deaths
It gently clear'd my way,
d thro' the pleaſing ſnares of vice,
More to be fear'd than they.

When worn with ſickneſs, oft haſt thou
With health renew'd my face;
d when in ſins and ſorrows ſunk,
Reviv'd my ſoul with grace.

Ten thouſand thouſand precious gifts
My daily thanks employ;
or is the leaſt a cheerful heart,
That taſtes thoſe gifts with joy.

. Through ev'ry period of my life,
Thy goodneſs I'll purſue;

And, after death, in heav'n with thee
The glorious theme renew.

11. Through all etenity to thee
A joyful ſong I'll raiſe:
But O! eternity's too ſhort
To utter all thy praiſe.

---

68. 43.

JEHOVAH, thy wiſe government,
And its adminiſtration,
Is fouud to be moſt excellent,
On due conſideration.
Of thy majeſtic height, which is
Beyond the higheſt dignities
Of potent monarchs crowned,
In royalty enthroned.

2. Immeaſurable is th' extent
Of thy vaſt dominations:
All's under thy wiſe government,
Heav'n, earth, and ev'ry nation.
The greateſt king is certainly
The greateſt debtor unto thee:
Thy hand all things diſpenſes,
Both to the poor and princes.

3. In thy realm all goes orderly;
All's put in execution
Which is reſolv'd upon: we ſee
No error, no confuſion.
Thy work is to preſerve, defend,
To order, to begin and end.
Of all things thou tak'ſt notice,
And rul'ſt with truth and juſtice.

4. Here proſtrate on my face I lie,
To thy grace I commend me;
Reach out thy ſceptre graciouſly;
Though nothing doth attend me,
Which could incite thee to look down;
I am a worm 'fore thee I own:
But thou, great King, aſſureſt
Thy mercy to the pooreſt.

5. Care for us ſtill, preſerve, defend,
And govern with compaſſion;
Let mercy, peace and joy attend
Us all in ev'ry ſtation.
O might to thee be homage paid
By all the creatures thou haſt made.
We humbly aſk the favour
T' adore thee, Lord, for ever.

---

69. 8.

IN thee I live, and move, and am;
Thou number'ſt all my days:
As thou renew'ſt my being, Lord,
Let me renew thy praiſe.

2. From thee I am, through thee I am,
And for thee I muſt be:
'Twere better for me not to live,
Than not to live to thee.

3. Naked I came into this world,
And nothing with me brought;
And nothing have I here deſerv'd,
Yet have I lacked nought.

4. I do not praiſe my lab'ring hand,
My lab'ring head, or chance;

Thy Providence, moſt gracious God,
Is mine inheritance.

5. Thy bounty gives me bread with peace,
A table free from ſtrife:
Thy bleſſing is the ſtaff of bread,
Which is the ſtaff of life.

6. The daily favours of my God
I cannot ſing at large:
Yet humbly can I make this boaſt,
I am th' Almighty's charge.

7. Lord, in the day, thou art about
The paths wherein I tread;
And in the night, when I lie down,
Thou art about my bed.

8. A thouſand deaths I daily 'ſcape,
I paſs by many a pit;
I ſail by many dreadful rocks,
Where others have been ſplit.

9. Man's life's a book of hiſtory,
The leaves thereof are days;
The letters, mercies cloſely join'd:
The title is, thy praiſe.

10. O let my houſe a temple be,
That I and mine may ſing
Hoſannas to thy majeſty,
And praiſe our heav'nly King.

---

70. 10.

GIVE to our God immortal praiſe!
Mercy and truth are all his ways;
Wonders of grace to God belong,
Repeat his mercies in your ſong.

. Give to the Lord of lords renown,
The King of kings with glory crown;
His mercies ever ſhall endure,
When lords and kings are known no more.

He built the earth, he ſpread the ſky,
nd fix'd the ſtarry lights on high:
Vonders of grace to God belong,
epeat his mercies in your ſong.

He fils the ſun with morning light,
e bids the moon direct the night:
is mercies ever ſhall endure,
hen ſuns and moons ſhall ſhine no more.

He ſent his Son with pow'r to ſave
om guilt, and darkneſs, and the grave:
onders of grace to God belong,
peat his mercies in your ſong.

Through this vain world he guides our feet,
d leads us to his heav'nly ſeat;
s mercies ever ſhall endure,
hen this vain world ſhall be no more.

---

71. 44.

WHY ſhould I continue grieving?
Ha'n't I ſtill Chriſt my hill,
d my Saviour living?
o'll deprive me of Salvation?
Vhich by faith Jeſus hath
'n in expectation.

Naked was my firſt beginning
n this earth, at my birth,
of tears and ſinning:
ed will be my returning,

When the damp of my lamp
Shall give over burning.

3. Soul and body, life and ſtation,
Aren't my own, God alone
Gave me their poſſeſſion:
When he claims their reſtitution,
I'll adore, and reſtore
All without confuſion.

4. Doth he ſend me ſore correction,
Muſt diſtreſs ſtill oppreſs,
Should that cauſe dejection?
God who ſends it can ſoon end it,
He knows beſt when my reſt
Shall begin, and mend it.

5. God has oft with days of gladneſs
Chear'd my heart, ſhould I ſtart
At an hour of ſadneſs?
He, whoſe love outweighs his vengence,
Can't reject with neglect
My ſincere dependance.

6. Satan, world, in their grim fancy,
Cannot harm, tho' they ſwarm
With their crew againſt me:
Let them vent their ſpite and fury,
God and grace ſoon will chaſe,
Rout them, and ſecure me.

7. With undaunted reſolution
Chriſtian heart! where thou art,
Stand without confuſion:
Nay, ſhould death with his laſt meſſage
Call thee hence, Chriſt's defence
Leads through his dark paſſage.

Conquer'd death cannot deſtroy us,
But cuts ſhort grief and ſmart
Which doth here annoy us;
huts the door of ſin and ſadneſs,
And makes way for the day
f eternal gladneſs.

There I ſhall in ſeas of pleaſure
Bathe my heart after ſmart,
Vithout end or meaſure!
ere's no real good to reſt in,
All our gain is but vain,
erishing and waſting.

o. World! what are thy goods and chattles?
But a hand full of ſand,
ain and empty rattles;
onder are the ſolid treaſures,
Where the Lord will afford
ndleſs joys and pleaſures.

. Lord my ſpring of conſolation,
Thou art mine, I am thine,
ere's no ſeperation;
am thine, for thou wert giving
All thy blood for my good,
nd my heav'nly living.

. Thou art mine ſince I embrace thee
With my heart ne'er to part,
ill thy light ſolace me;
ord, haſte on, tranſlate me yonder,
Where my love ſhall improve
o an endleſs wonder.

REPENTANCE.

72. 45.

MY Saviour ſinners doth receive,
Whom with ſin's galling load oppreſſed
No man nor angel can relieve,
Who're without hope to be redreſſed;
Who lothe the world and all its ways,
Dread wrath divine, and mourn for grace;
On whom the law pronounces ſentence,
Who're doom'd to hell in their own conſcience,
Such wretched ſinners find reprieve,
Since Jeſus ſinners doth receive.

2. The fondeſt mother cannot have
Towards her darling ſuch affection,
As Jeſus ſhow'd, vile man to ſave,
His love exceedeth our conception.
He left his throne and bleſt abode,
To bear the ſinner's heavy load.
Since he now, through his death and ſuff'ring,
Hath made an all-ſufficient off'ring,
Our debt is paid, and we may live,
Since Jeſus ſinners doth receive.

3. Now is his ſympathyzing heart
A refuge for the moſt diſtreſſed;
He freely pardon will impart,
By him their debt is quite eraſed.
His blood, like th' ocean without ground,
Their ſins hath ſwallow'd up and drown'd.
The Holy Ghoſt to them is given,
Who leads them in the path to heaven;
And prompts them always to believe,
That Jeſus ſinners doth receive.

4. By God the Father they're esteem'd,
When thus presented by our Saviour,
Heal'd by his wounds, from sin redeem'd,
They prove the Father's love and favour,
Who owns them as his sons and heirs,
And all he hath their own declares.
Eternal life they now inherit,
Procur'd for them by Jesu's merit;
He dwells in them, in him they live,
Since Jesus sinners doth receive.

5. Could I his loving heart but see,
And know his bowels of compassion
To sinners, straying carelessly,
Or such, as mourning seek salvation.
Him, when on earth 'mitdst sinners trace;
Zaccheus tastes his saving grace.
He comforts Magd'len in affliction,
Regards her tears and deep conviction;
Her sins though many, he forgives;
My Saviour sinners poor receives.

6. Behold how he with Peter dealt,
Though deep his fall, he show'd him favour.
Not only when on earth he dwelt
Was he a sin-forgiving Saviour;
No, he is still the very same,
Just good and merciful his name;
As he was in humiliation,
So is he still in exaltation.
Repenting souls you my believe,
Our saviour sinners doth receive.

7. Come, sinners, come, though vile and base;
Returning prodigals he meeteth;
He freely offers them his grace,
Them with a pard'ning kiss he greeteth.

Why wilt thou ſtand in thy own way?
Why, wilfully, be ſatan's prey?
Wilt thou ſin's drudge remain for ever,
Though he appear'd thee to deliver!
Do not delay, ſin's ſervice leave,
Since Jeſus ſinners will receive.

8. Come, ye that heavy laden are,
Come weary, void of ſelf-aſſiſtance;
Though doubting, ready to deſpair;
Come but to him without reſiſtance.
Behold his heart, with love replete,
Full of deſire the worſt to meet;
Long hath he ſought for you, though wretched,
You to embrace, his arms outſtretched;
O then but come, believe and live;
My Saviour ſinners doth receive.

9. Don't ſay: "I've been a wretch too baſe,
"Too oft his goodneſs I have ſlighted,
"Too often ſpurned at his grace,
"I, who was gen'rouſly invited."
Is your repentance now ſincere?
Your ſorrow genuine? Do not fear,
His pow'r and mercy are unbounded;
None, truſting him, was e'er confounded.
He ſaves, whom nothing can relieve.
My Saviour ſinners doth receive.

10. Perhaps its time enough," you'll ſay,
God who is gracious beyond meaſure,
"The door of grace won't ſhut to-day;
"I'll firſt enjoy ſome carnal pleaſure."
No, God forbid! do not deſpiſe
Grace, that's now offer'd, if you're wiſe.

ho ſlights to-day the invitation,
y ever miſs of his ſalvation.
me now to Jeſus, come and live;
-day he ſinners doth receive.

. Draw me, a ſinner, unto thee,
Thou ſinner's Friend, thou gracious Saviour;
ant I, and all, may ardently
Deſire thy pardon, grace and favour.
hen ſin aſſails, and gives us ſmart,
ow us thy wounded loving heart;
ay none, who feels ſin's condemnation,
glect thy gen'rous invitation,
t all experience and believe
at Jeſus ſinners doth receive!

---

73. 3.

NOW begin the heav'nly theme,
Sing aloud in Jeſu's name;
, who Jeſu's kindneſs prove,
riumph in redeeming love.

Ye, who ſee the Father's grace
eaming in the Saviour's face;
to heav'n ye onwards move,
raiſe and bleſs redeeming love.

Mourning ſouls, dry up your tears;
niſh all your guilty fears;
ſus will your guilt remove,
ompted by redeeming love.

Ye alas! who long have been
illing ſlaves of death and ſin;
ow from bliſs no longer rove,
op and taſte redeeming love.

5. Welcome all by ſin oppreſt,
Welcome all to Jeſus Chriſt,
Nothing brought him from above,
Nothing but redeeming love.

6. He ſubdu'd th' infernal pow'rs;
His tremendous foes and ours
From their curſed empire drove,
Mighty in redeeming love.

7. Sing, ye ranſom'd, to his praiſe,
Tune your ſongs to grateful lays;
Mortals join the hoſts above,
Join to praiſe redeeming love.

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74. 13.

LORD Jeſus Chriſt, my ſov'reign Good,
Thou Fountain of ſalvation!
Behold how ſin's moſt dreadfull load
Fills me with condemnation.
My ſins, indeed, are numberleſs;
O Lord regard my deep diſtreſs,
Relieve my guilty conſcience,

2. In pity look upon my need,
Remove thou my oppreſſion;
Since thou haſt ſuffer'd in my ſtead.
And paid for my tranſgreſſion;
That I mayn't yield to dark deſpair,
Nor live in conſtant dread and fear
Of death and condemnation.

3. When I review my miſ-pent days
I feal a heavy burthen.
Reflecting on my treſpaſſes
I ſcarce could hope for pardon;

ut ſhould be hopeleſs and forlorn
ncertain where for help to turn
If I had not thy promiſe.

But thy reviving goſpel-word,
Which leads me to ſalvation,
oth joy unſpeakable afford,
And laſting conſolation.
or there I read, thou'lt not diſdain
broken heart, replete with pain,
That turns to thee, O Jeſus.

Me, heavy-laden ſinner, hear,
Who make 'fore thee confeſſion;
o my complaints now lend an ear,
Regard my ſupplication.
y longing is: O waſh me clean
om ev'ry ſpot and ſtain of ſin,
Like David of Manaſſeh.

Lord, I approach thy mercy-ſeat,
And pray thee to forgive me;
th contrite heart I thee intreat,
Show pity and receive me.
t all my ſins and treſpaſſes
o the ocean of thy grace,
And them no more remember.

O, for thy name ſake let me prove
Thy mercy, gracious Saviour.
e yoke, which galls me, ſoon remove,
eſtore me to thy favour.
y love ſhed in my heart abroad,
at I may live to thee my God,
nd yield thee true obedience.
Thy joyful Spirit give me pow'r,
Thy ſtripes heal my diſeaſes,

Apply thy blood this very hour
To ſave me, darling Jeſus;
Then to thy promis'd reſt me bring,
That with the ranſom'd I may ſing
Thy praiſe above for ever.

---

75. 3.

HEAR, O Jeſus my complaints,
Known to thee are all my wants;
Self-convicted, ſelf-abhorr'd,
I approach thee, deareſt Lord,

2. Known to thee, whoſe eyes are flame,
I thy love and pity claim:
With an eye of love look down,
Help, Lord, help me very ſoon.

3. Break, O break this heart of ſtone;
Form it for thy uſe alone;
Bid each vanity depart,
Build thy temple in my heart.

4. This be my ſupport in need,
That thou didſt ſo freely bleed:
Hence my joys and hopes ariſe
From thy bloody ſacrifice.

5. This confirms me, when I'm weak,
Comforts me, when I am ſick,
Gives me courage, when I faint,
Well ſupplies my ev'ry want.

6. Saviour, to my heart be near,
Exerciſe thy ſhepherd's care;
Guard my weakneſs by thy grace,
Let me feel a conſtant peace.

76. 16.

THE Lord descended from above,
Our loss of Eden to retrive:
Great God of universal love,
If all the world in thee may live,
In me a quick'ning spirit be,
And witness thou hast dy'd for me.

2. Thou loving, all-atoning Lamb,
By all thy pain and agony,
Thy bloody sweat, thy grief and shame,
Thy cross and passion on the tree,
Thy meritorious death, I pray,
Take all, take all my sins away.

3. I'll be like Magd'len at thy feet,
And humbly bathe them with my tears;
The hist'ry of thy love repeat
In ev'ry drooping sinner's ears;
That all may hear the joyful sound,
That I, ev'n I, have mercy found.

4. O let thy love my heart constrain,
Thy love for ev'ry sinner free,
That ev'ry fallen soul of man
May taste the grace bestow'd on me,
That all mankind with me may prove
Thy sov'reign, everlasting love.

77. 13.

OUT of the deep I cry to thee,
My God, with hearts contrition,
Bow down thine ear in grace to me,
And hear thou my petition;

For if in judgment thou wilt try
Man's sin, and deep iniquity,
Ah, who can stand before thee?

2. T' obtain remission of our sin,
No work of ours availeth;
We're helpless, guilty and unclean,
Unless God's grace prevaileth,
We're 'midst our fairest actions lost,
And none 'fore him of ought can boast,
We live alone, through mercy.

3. Therefore my hope is in God's grace,
And not in my own merit;
On him my confidence I'll place,
Instructed by his Spirit.
His precious word hath promis'd me,
That he'll my joy and comfort be;
Thereon is my reliance.

4. Tho' sin with us doth much abound,
Yet grace still more aboundeth:
Sufficient help in him is found,
Where sin most deeply woundeth.
He the good Shepherd is indeed,
Who his lost sheep doth seek and lead
With tender love and pity.

---

78. 8.

THE mist before my eyes remov'd
With wonder struck I see,
Dear Lord, the black, the num'rous crimes,
By which I've grieved thee.

2. The're were the unrelenting foes,
Which made thee groan and cry:

hich made thee ſhed thy precious blood,
And bow thy head, and die.

Thy love hath thaw'd my frozen heart,
And caus'd my tears to flow;
ow abhor that monſter, ſin,
And find he is my foe.

I truſt my guilt was done away
By my incarnate God,
ho felt, t' atone for man's offence,
The ſin-avenging rod.

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79. 17.

O Whether ſhall I fly?
Depreſs'd with miſery.
ho is it that can eaſe me,
from my ſins releaſe me?
an's help I vain have proved,
n's load remains unmoved.

O Jeſus, Source of grace!
eek thy loving face,
pon thy invitation,
ith deep humiliation.
let thy blood me cover,
nd waſh my ſoul all over.

I thy unworthy child,
orrupt throughout and ſpoil'd,
eſeech thee to relieve me,
nd graciouſly forgive me
y ſins, which much abounded,
nd have my ſoul confounded.
Through thy ſo ſpottleſs blood,

That precious healing flood,
Purge off all sins and sadness,
And fill my heart with gladness;
Lord, hear thou my confession,
And blot out my transgression.

5. Thou shalt my comfort be,
Since thou hast dy'd for me:
I am by thee acquitted
From all I e'er committed;
My sins by thee were carry'd,
And in thy tomb interred.

6. I know my poverty;
But ne'ertheless for me
Are all good gifts procured,
Since Jesus death endured:
Thus strengthen'd I may banish
All fears, my foes must vanish.

7. Christ, thy atoning blood,
The sinner's highest good,
Is pow'rful to deliver,
And free the soul for ever,
From all claim of the devil,
And cleanse us from all evil.

8. Lord Jesus Christ! in thee
I trust eternally:
I know I shall not perish,
But in thy kingdom flourish;
For since thou'st death sustained,
Life is for me obtained.

9. Lord, strengthen thou my heart;
To me such grace impart,

That nought, which may await me,
From thee may seperate me;
Let me, with thee, my Saviour,
United be for ever.

80. 8.

IN thee, O Christ, is all my hope,
My comfort's all in thee,
Whilst I'm assur'd thy mercy's nigh,
And that thou stand'st by me.

2. Me, nor the saints on earth can help,
Nor angles near thy throne;
To thee I run, thy help to find,
In thee I trust alone.

3. I feel the load of sin so vast,
It sinks me to the grave:
But let thy blood wash out my sins,
Since me thou cam'st to save.

4. Cloath'd in thy righeousness divine
O may I see thy face,
Receive the promise from above,
That I'm restor'd by grace.

5. On me, thy helpless worm, O Lord,
A living faith bestow;
That I thy mercy, truth and love
May by experience know.

81. 28.

LORD Jesu! Sun of graces,
Original life and light!
Shear up our dimsight faces,
With thy most heav'nly sight;

Revive our ſinking ſpirits,
Renew us by thy merits,
And chaſe our ſinful night.

2. Forgive our ſore tranſgreſſions,
And caſt them in the ſea
Of thy divine compaſſions,
That we may live to thee:
Thy peace paſt our conception,
Compleat our ſoul's perfection:
Lord, hear us graciouſly!

3. Th' old Adam's inclination
From all our hearts remove;
Our humble dedication
Thy conſtant grace improve;
That henceforth all our actions
Be led by the directions
Of thy redeeming love.

4. Promote thy ſaving knowledge
In us, Almighty Lord!
And make us in thy college
Apt ſcholars of thy word:
That following thine example
Our heart be made thy temple
In ſpite of hell's effort.

5. Thy bloody wounds relieve us
In our emergent thirſt,
And kill our luſts that grieve us,
Whene'er they riſe at firſt;
Let all our ſinful paſſions
Be crucify'd oblations,
And ever abhorr'd as curſt.

6. Inflame our heart and conten
With thy ſeraphick love,

hat nothing there may enter,
But what thy ſmiles approve;
nd living without ceaſing,
Lord! to thy well-pleaſing,
Ne'er from thy path remove.

Endow our faith with vigour,
Our minds with chearfulneſs,
or all our beſt endeavour
Is but the work of grace;
ut formal deeds of ſenſes,
las! are meer offences,
Before thy holy face.

O Lord, of all compaſſion,
Eternal truth and love,
eſtroy our ſoul's contagion,
Renew us from above;
aiſe in our hearts, dear Jeſu!
A conſtant zeal to pleaſe thee,
Till we from time remove.

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82. 13.

LORD Saviour Chriſt, my ſov'reign good,
And ſource of all true graces!
Behold, how ſins moſt dreadful load,
My guilty ſoul oppreſſes:
Thine arrows ſtick within my heart,
And conſcience multiplies the ſmart,
In me the worſt of ſinners.

2. In mercy look on my diſtreſs,
Remove that ſore oppreſſion,
For thou haſt ſuffer'd in my place,
And paid for my tranſgreſſion;

That I may not with endleſs fear,
Sink down in darkneſs and deſpair,
To everlaſting torment.

3. When I review my miſ-ſpent days,
With all their ſad tranſactions,
The ſhame of thy rejected grace,
Turns to my ſoul's diſtraction;
The dread, I'm ſeiz'd with every where,
Would end in nothing but deſpair,
Did not thy word relieve me.

4. But here thy goſpel truth ſteps in,
With its reviving treaſure,
And ſhews the off'ring for my ſin,
Which I embrace with pleaſure;
For thou my God wilt ne'er diſdain,
A broken heart that turns again,
In faith to thee my Jeſu.

5. Lord! pity my diſtreſſed ſoul,
Conſider my complaining,
And make my broken ſpirit whole,
Which nothing has remaining;
But longs within the blood of thine,
To be waſh'd clean from every crime,
Like David and Manaſſe.

6. Thus humbled, to the throne of grace,
I fly to ſue for mercy,
Reject not from thy loving face,
A worm that loves and fears thee:
And cries, caſt all my treſpaſſes,
Into the ocean of thy grace,
That they ne'er riſe againſt me.

7. For thy great name ſake, Lord my God!
I cry once more; forgive me,

d eaſe me of that heavy load,
That ſtill doth preſs and grieve me;
at with thy peace my heart be bleſt,
d live from hence to thee my reſt,
In duty and obedience.

Thy joyful Spirit ſtrengthen me,
Thy wounds heal my diſeaſes,
y blood in my laſt agony,
Apply in that great criſis;
d take me to thy promis'd reſt,
here I may ſing with all the bleſt,
Thine everlaſting praiſes.

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83. 46.

NLIGHTEN me my light,
I'm grooping ſtill in darkneſs;
d know myſelf not right:
This I perceive, alas!
Tho' I'm not what I was,
t what I ought to be,
nd not yet in me.

I liv'd before ſecure,
And free from inward trouble
t now feel how impure
My miſ-pent life has been,
O ſinfulneſs of ſin!
hat brought before delight,
w's diſmal in my ſight.

No temp'ral loſs nor want,
Creates this deep affliction;
I'm not ignorant
Of many loving friends,

No foe nor ſpite offends,
I've health of body ſtill,
And moderate food at will.

4. No, 'tis a pain of mind,
That thus o'erwhelms my ſpirit,
Doth bone and marrow grind;
The great concern I have
Is, that I toſs and wave,
Not ſure if I be thine
O Jeſu! and thou mine.

5. It is not now all one,
So call'd and be a chriſtian,
No, no, 'tis he alone
Deſerves that glorious name,
Whoſe ſelf-denying aim,
Kills his beloved ſin,
And lives to Chriſt within.

6. Chriſt lives in him alone,
Who ſeeks himſelf in nothing,
Doth all his luſt diſown
With every worldly view,
Pomp, honour, gainful crew;
Renouncing all and ſays:
But Jeſus chears my days.

7. True faith makes this his word,
With inward thirſt and hunger;
Jeſu! my God and Lord,
My ſurety and my ſhield,
Oh! lead me as thou wilt,
I'm thine, and thine I'll be,
To all eternity.

Whose heart's here not sincere,
His faith is mere pretension,
nd has in God no share,
Builds all his hope on sand,
And can at last not stand;
he surest ground of faith,
ick's close to Jesus path.

Here lies my want I fear,
My love to thee my saviour,
as'n't been at all sincere,
Whilst I'm with all my zeal
An almost Christian still;
refer'd the charms of toys
efore thy lasting joys.

. My heart, now arm thy breast
With holy resolution;
r thou canst find no rest:
Bidst thou forthwith adieu,
To every selfish view;
nd cling'st to Christ alone,
hen is thy bliss begun.

1. Shouldst thou poor worm eschew
The King's of glory summons;
o whom th' whole world is due,
The Holy, Wise, and Just,
The true believers trust,
nd whose almighty sway,
ll living must obey.

2. When all things fall away,
That heav'n and earth's containing,
e knows of no decay;
Remains the living rock.

Of bliſs, that nought can ſhock,
And whom he once approves,
He ever protects and loves.

13. But who neglects the hour
Of his kind invitation,
Is there ſhut out of door
Of God's own dwelling place,
Never to ſee his face,
Should his diſponding fears
Produce a ſea of tears.

14. Doth God claim thy conſent,
Submit thine affirmation,
And ſay with heart's content,
I totally reſign
My life with all that's mine,
To thee by day and night,
My God, my ſoul's delight.

15. Do what thou wilt with me
Lord! make me but a veſſel
Of grace, that lives to thee,
And th' honour of thy name,
Thou uncreated lamb
Endow me with thy love,
Then, Lord! I have enough.

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84. 47.

O God, my Lord!
How great's my hoard
Of ſin to condemnation!
And where's the means
In theſe ſad ſcenes
To make propitiation?

2. Shall I, to cleanſe
Me from my ſins,
Traverſe all lands and oceans?
Run to and fro
To loſe my woe?
Oh! fruitleſs empty notions!

3. No, I will fly
To God, and cry,
O, ſave me from damnation;
For what thy ſon
Has freely done
Is full propitiation.

4. But if thou wilt
Chaſtiſe my guilt,
And make me feel thine arrows;
Chaſtiſe me here;
But keep me clear
Of everlaſting ſorrows.

5. And while, Moſt High,
Thy arrows fly,
O, grant me reſignation
To thy bleſt will,
That ne'er did ill,
And bring me to ſalvation.

6. And deal with me
As ſeems to thee
Moſt good, O, thou moſt holy!
Do but avert
Th' eternal ſmart
That's due unto my folly.

7. As a poor worm
Before a ſtorm
Clouds gath'ring, thunder growling)

In the earth hides,
And there abides,
While ſmoaking ſhow'rs are falling:

8. So I, when ſin
And hell begin
To threaten my undoing,
Run to the ſide
Of Chriſt, and hide
Me from my threaten'd ruin.

9. His wounded ſide
My ſoul ſhall hide,
When death ſhall draw his arrow.
In Chriſt true faith
Redeems from death
And hell and ſin and ſorrow.

10. O! bleſſed be
Th' Eternal Three,
The Father, Son and Spirit:
Bleſt Three in One,
To whom the Son
Reſtores us by his merit.

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85. 16.

SURE as I live, thy Maker ſaith,
I ne'er deſire the ſinner's death,
But rather that he turn betimes
From all his former ways and crimes,
With true repentance come to me,
And live to all eternity.

2. O man! let this word comfort thee:
Sink not, great as thy ſins may be;

Lay hold on this free-offer'd grace,
That's here confirm'd by promiſes.
Nay, ſeal'd with God's moſt ſolemn oath,
They're bleſt who their tranſgreſſions loath.

3. But hate preſuming careleſſneſs;
Think not, there's time enough for grace;
I'll firſt partake of youthful mirth,
Till I'm convinc'd how vain's the earth;
Then ſhall my ſerious thoughts begin
To ſeek forgiveneſs for my ſin.

4. True, God is ready with his grace,
Repenting ſinners to embrace.
Yet, who runs up his ſinful ſcore
On Grace, till he can ſin no more,
May find, to his amazing coſt,
Long ſuff'ring mercy wholly loſt.

5. Mercy thy God has promis'd thee,
For Chriſt his blood and agony.
Yet in his word did never ſay,
That thou ſhou'dſt live another day.
That thou muſt die, he has reveal'd;
But th' hour of death lies ſtill conceal'd.

6. To day thou liv'ſt: To day repent,
Leſt all thy life ſhou'd be miſpent:
Who's briſk to day, looks fair and red,
May lie to morrow ſick and dead.
Who dies in his impenitence,
Will ever curſe his negligence.

7. O bleſſed Jeſu! grant I may
Return to thee this very day,
And live in conſtant penitence,
Till death repairs to call me hence,
That I, in ev'ry time and place,
Well prepar'd to end my race.

86. 48.

O My God, avert the ſtorm
Of thine indignation.
Spare a ſinful feeble worm,
Tho' abomination.
O my God, Turn the rod
From thy wretched creature:
Heal his ſinful nature.

2. Under thine afflicting touch
Day and night I languiſh;
Streaming ſorrows waſh my couch:
I'm pearc'd through with anguiſh:
And am hoarſe Thro' the courſe
Of a long complaining,
All my powers ſtraining.

3. Sorrow darkens all my days.
Night ſtill hears me wailing,
And the minutes, as they paſs,
Mournful o'er me telling.
Oh, my blame! Oh, my ſhame!
That I've been audacious
'Gainſt a God ſo gracious.

4. Lord, mine eye's conſum'd with grief,
And my heart with ſighing;
Yet that thou would'ſt grant relief,
I cannot ceaſe crying.
Lord! how long Shall my ſong
Dwell on lamentation,
Void of conſolation.

5. Hear poor duſt and aſhes ſpeak:
Favour my petition.
Save me for thy Mercy's ſake;
Save me from perdition.

Hear my groans; Heal my bones,
Which (Oh! angry token)
Thou, my God, haſt broken.

Lord my fainting ſpirit ſave
From the wrathful ſentence.
Save from death, for in the grave
There is no repentance.
Hear my moan. Thou alone
From my ſins caſt free me,
And from death redeem me.

7. Fly, ye tempters; heav'n is mov'd.
Mercy is deſcending.
God has all my pray'r approv'd;
All my grief is ending.
Satan fly: Mercy's nigh.
Whom thou'ſt long tormented
Now ſhall live contented.

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87. 8.

Gracious Redeemer, Lamb of God,
I thirſt alone for thee,
long t' enjoy thy ſaving grace,
And taſte thy mercy free.

. For mercy, mercy, Lord, I aſk,
This is the total ſum:
Mercy, good Lord, is all my ſuit,
O let thy mercy come.

Search me, O God, and know my heart,
Try me and know each thought;
n me look down, in mercy, Lord,
Whom by thy blood thou'ſt bought.

4. Haſte then, O Lord, to thee I pray,
Impart to me thy grace:
That when this life is fled away,
In heav'n I may have place.

JUSTIFYING FAITH.

88. 10.

Whilſt here on earth we run our race,
We Jeſus love and kindneſs trace;
Our faults are more than we can tell,
Yet did his mercy never fail.

2. When we like wand'ring ſheep had ſtray'd,
His boundleſs goodneſs he diſplay'd;
He ſought us, worthleſs as we are,
And took us in his tender care.

3. Such is our Saviour's faithfulneſs,
That we to thank him ne'er ſhould ceaſe.
O might it in us all be ſeen,
That in his blood we're waſhed clean,

4. Th' impreſſion of Chriſt's bitter death,
Preſerves and doth increaſe our faith:
O when the ſlaughter'd Lamb appears,
We can't withhold our greatful tears.

5. We therefore wiſh moſt ardently,
Lord Jeſus to be one with thee:
Viſit us often with thy grace,
Till we behold thee face to face.

89. 13.

OUR whole ſalvation doth depend
On God's free grace and ſpirit;

All our good works can ne'er defend,
A boaſt upon our merit;
Derived is our righteouſneſs
From Chriſt and his atoning grace;
He is our mediator.

2. What God commanded in the law
Was far beyond our doing:
There ſinful nature nothing ſaw
But hopeleſs death and ruin.
The fiery mount ſpreads black deſpair:
There's no reprieve nor pardon there
For us apoſtate wretches.

3. Who can maintain the bold conceit,
That poor mankind was able,
T'obſerve by means of nat'ral light
The firſt and ſecond table?
The law reveal'd the root of ſin,
Which lay before conceal'd within,
With all its helliſh branches.

4. No! t'was beyond all human art
To purge that deep pollution;
All means to move the poiſon'd dart
Confirm'd the foul diſuſion.
The Lord a feigned work abhors;
Meer fleſh increaſes but the curſe
Of our intrail'd corruption.

5. The law cried juſtice muſt be done,
Or men doom'd to damnation;
But mercy ſent th' eternal Son,
Who purchas'd our ſalvation.
Fulfill'd the law in its extent,
And gave its wrath a thorough vent,
To paſs the Sons of Adam.

6. Thus having all the law fulfill'd
Through Chriſt's bleſſed croſs and paſſion,
He's now the rock whereon we build
Our faith and whole ſalvation.
We call him Lord, our righteouſneſs,
Whoſe death has purchas'd life and grace,
And ranſom'd us forever.

7. My faith avoids all doubt and fear;
Thy word can ne'er decive me;
Thou ſay'ſt no ſinner ſhall deſpair,
None periſh who believes thee.
Who reſts on God, and is baptiz'd,
Is ſurely the redeem'd by Chriſt,
And 'ſcapes eternal torment.

8. The man that bears the faith that ſhines
In works of chriſtian merit,
Is juſtified, and bears the ſigns
Of a confeſſing ſpirit.
A living faith's what God regards,
His love doth good without rewards,
Art thou new born in ſpirit?

9. The law reveals ſins ſinfulneſs,
Inchanting th' accuſation:
The goſpel tenders ſaving grace
For ſinners conſolation;
Bid's all lay hold of Jeſu's croſs;
The law could ne'er retrieve our loſs,
With all its beſt performance.

10. True genuine goſpel works denote
A faith of God's inſpiring.
That faith is vain, which is remote
And from good works retiring.

Yet faith alone's what juſtifies,
The love t' our neighbour well implies,
We are ſincere believers.

1. The living hope with patience waits
God's promis'd conſolation,
Takes all the turns of eaſe and ſtreights
With chriſtian reſignation.
God knows the time for our relief,
T'aſſwage our greateſt pain and grief,
In him we have affiance.

2. Be not caſt down, when he delays
To crown thine expectation;
He then is neareſt, when thy ways
Seem full of deſolation:
On his eternal word rely,
Tho' thy wav'ring heart deny,
And truſt in thy redeemer.

3. To Father Son and Holy Ghoſt,
Immortal praiſe be given;
Whoſe paſſion to reſtore men loſt
Is all the ſong of heaven.
May Jews and all the Gentile-race
Soon call the Lord their righteouſneſs:
Thy name be ever hallow'd.

4. Thy kingdom come, thy will be done
As 'tis by ſaints in glory;
With daily bread our tables crown;
Forgive our ſins before thee,
As we forgive our debtors here:
Let no temptation breed deſpair:
From ill redeem us, *Amen.*

90. 49.

GREAT God! in thee I put my truſt,
Preſerve my ſoul from being loſt
In ſhame and deſolation.
Thy grace, O Lord, I will record
To ev'ry generation.

2. Vouchſafe to lend a gracious ear,
When I to thee direct my pray'r;
Relieve thy helpleſs creature;
From outward woes and ſecret foes
Redeem my fallen nature.

3. Thy ſaving name is my defence;
I ſeek and draw ſalvation thence:
Thy grace is my pavillion.
Thou art the God, whoſe very nod
Can cruſh an hoſtile million.

4. My rock, my refuge, and my tow'r!
I reſt upon thy mighty pow'r,
And truſt thy revelation.
In thy relief I drown my grief
'Gainſt ſatan's machination.

5. Whate'er my fears and foes ſuggeſt,
Thou art my hope, my joy, my reſt,
My boaſt and ſure protection.
Within thy care I boldly dare
Th' whole world and hell's infection.

6. My ſpirit I commit to thee,
My Saviour ne'er depart from me,
But grant me thy ſalvation.
In th' hour of death retake my breath
Into thy habitation.

ll honor might and majesty
Father Son and Spirit be,
he Three for ever glorious ;
hose rich grace we'll run our race,
ill we come off victorious.

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91. 24.

ITHFUL God ! I lay before thee
All the anguish of my heart :
' thou know'st how grief has tore me,
etter than I can impart.
d! my weakness makes me cry,
mptation when I vye
ith the fiend that would bereave me
f the faith design'd to save me.

hou ! from whom nought is concealed,
now'st how vain's my care and strife ;
y word thou hast revealed,
hat free grace restores my life ;
he good I find in me,
proceed alone from thee ;
ou thy saving health bestowest
those thou in mercy knowest.

nto thee, my God ! I'm crying,
this great necessity ;
my deep and frequent sighing,
st me not away from thee.
n's malice overthrow,
gthen me against the foe ;
er keep my faith from failing,
sus ! make thy Grace prevailing.

su ! source of our adoption,
ou' who never didst reject

Thoſe that mourn their ſad corruption,
But doſt all thy Sons direct:
Tho' our faith as ſmall, through fear,
As a muſtard ſeed appear,
Thou canſt make it, O faith's fountain,
Mighty to remove a mountain.

5. Let me find, O my Redeemer!
Mercy in mine agony;
Make me conquer the blaſphemer,
And brake from his ſlavery:
Strength of faith add by thy word;
Grant to me thy Spirit's ſword;
Thus ſhall ſatan be deceived,
And his darts of points bereaved.

6. Holy Ghoſt, of equal honour,
With the father and the Son,
Of all gifts the only doner,
Hear me from thy holy throne;
Through thy mercy I believe.
Let me not my ſelf deceive.
But depend in my unfitneſs
On thy all-ſufficient greatneſs.
7. Rouze me up from preſent dullneſs;
Thy good work in me advance;
And relieve me, from the fullneſs
Of thy gracious countenance:
In me keep the ſpark of grace,
That with joy I run the race,
And obtain the prize of Sion,
Which I ever keep my eye on.

PART the ſecond.

8. Greateſt God beyond relation,
Ever bleſſed One in Three!

Thou alone art my ſalvation
Strengthen mine infirmity;
Quench thou ſatan's fiery dart,
E'er it reach my trembling heart,
Leſt the want of conſolation
Drive me into deſperation.

. Guard me from his vile devices,
Which thou know'ſt are numberleſs;
Keep me free when he intices,
From a fatal careleſſneſs:
Grant me ſuch a ſtrength that I
May withſtand him valiantly,
And avoid his ſecret paces,
Thro' thine all-ſufficient graces.

o, Reach thy hand to thy frail creature,
That is now in terror faſt,
hrinking under feeble nature,
Till the mighty ſtorm is paſt.
ead me by the Holy Ghoſt,
o that ſatan may not boaſt
Of his having diſappointed
le, thy child, thou haſt anointed.

. Come, O mighty, whom I wait on:
Be my rock and confidence;
ve not ſtrength to combat ſatan,
Raiſe me to ſome eminence;
nd relieve with thy ſhield,
hat I may obtain the field.
Overcome that grand deſtroyer,
That has ever been a lyar.

. All my life ſhall be employed
In thy praiſe with all my might

That the friend has been deſtroyed,
And with ſhame has loſt the fight:
Glorious ſhall thy mercy be,
Here, and in eternity;
Heav'n and earth, O, great *Jehovah!*
Shall reſound with *Halletujah.*

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92. 50.

COME hither! ſaith our bleſſed Lord;
Come all to me with one accord,
Ye heavy laden creatures;
Come hither, all ye weary ſouls;
I'll give you reſt from all your toils,
And mould anew your natures.

2. My yoke is ſweet, my burthen light;
Who'll take it up ſhall 'ſcape the weight
Of laſting condemnation;
I will aſſiſt him with my ſtrength,
To conquer ſin, and gain at length
The prize of his ſalvation.

3. My active and my paſſive zeal
Was to perform my father's will,
And ſet a bright example,
To guide your thoughts and actions by;
If this is fix'd before your eye,
Your heart ſhall be my temple.

4. The world would chuſe the bliſs I ſhew,
Was it not charg'd to bid adieu
To its own will and pleaſure;
Alas! there is no other path
But a true meek and humble faith
That leads to endleſs treaſure;

What creature on this earthly ball
as ever found, ſince Adam's fall,
Without its rueful ſtory.
ho'll here not bear for Jeſus's ſake,
reafter endleſs ſhame ſhall take,
And ſtrip of all his Glory.

To day the man looks bright and gay;
on falls ſick and faints away;
Or death cuts ſhort his flower.
ſt as a lilly blooms and dies,
quick away the world ſtill flies
With all its fame and power,

The worldling dreads the name of death;
nd ſtartled by a dying breath
He makes a quick ſubmiſſion.
e tires himſelf with trifles here,
n' immortal ſoul's his meaneſt care,
Whilſt in a hale condition.

But when he feels he cannot live,
e fancies that a "Lord forgive"
Will purchaſe his ſalvation:
it, ah! the long rejected grace
ay no more ſhine upon his face,
May no more have compaſſion.

What doth the miſers ſtore avail?
r what the young man's ſtrength? both fail,
When death's to give the trial:
aſt thou at hand the richeſt ſtore,
ll earthly wit, all earthly pow'r,
Death would take no denial.

. No reſpite learning can obtain;
ll worldly grandeur is in vain,

To thwart the fatal ſentence:
Who will not ſeek his ſaviour's face
In the bright days of offer'd grace,
Muſt die without repentance.

11. But ye dear foll'wers of the Lamb,
That ſuffer here in Jeſus name,
Your croſs ſhall end in glory;
Keep cloſe to God's revealed will,
And ſtill keep up a chriſtian zeal,
To ſlight what's tranſitory.

12. Return ye good for evil deeds;
Your innocence at laſt ſucceeds,
In ſpite of worldly croſſes:
Give God the vengeance of your cauſe;
Obſerve your Saviour's goſpel laws,
He will retrieve your loſſes.

13. Were you to live in conſtant eaſe,
And live as long as you ſhould pleaſe,
Your faith would ſoon be waſting;
But croſſes keep, like wholeſome ſalt,
The fleſh from falling and revolt,
And ruin everlaſting.

14. Think not the croſs a bitter pill;
Reflect what reprobates muſt feel
In their deſpairing ſtation,
Where ſoul and body muſt endure
Pains paſt expreſſion and paſt cure,
Without the leaſt ceſſation.

15. But you, that make a better choice,
Shall ſhare your great Redeemer's joys
When this your warfare's over;

No mortal tongue can e'er expreſs,
With what Rewards the God of Grace
Will crown his faithful lover,

6. And what our great and gracious Lord
Has promis'd in his holy word,
And ſeal'd with his own ſpirit,
He will perform and ſafely bring
Our ſouls where ſaints and angles ſing
Of his eternal merit.

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93. 10.

O Lord, how many miſeries
Aſſault, and diſcompoſe my peace!
The path that leads to Sion's gate
Is full of thorns, and very ſtreight.

How hard it is for fleſh and blood
To ſeek the everlaſting good!
I know not where to turn my face,
But, Chriſt! to thy redeeming grace.

My heart has never been diſmay'd,
Whene'er to thee I look'd for aid;
No mortal yet was ever loſt,
Who put in Chriſt alone his truſt.

That thou art God, as well as man,
Lord, thy redeeming pow'r makes plain;
No greater wonder has been heard,
Than this, that God in fleſh appear'd.

He ſav'd us by his death and tomb,
From ſin, and from the wrath to come:
My Jeſu, Lord and God alone!
What name is ſweeter than thy own?

6. No grief can ever be ſo ſore,
But thy ſalvation chears us more;
No pain ſo raging, but thy name
Can ſtill aſſwage and heal the ſame.

7. Nay, though my fleſh and heart ſhould fail,
Thy preſence, Lord! will yet prevail;
Enjoying thee, and thy free love,
I ſhare the bliſs of ſaints above.

8. Thine would I be in ſoul and mind,
And leave ſin, death, and hell behind;
Nor can I better fix my truſt,
Than in the God of whom I boaſt.

9. Thou never canſt forſake thy child,
That by thy grace is reconciled;
Thou art the ſhepherd of my ſoul,
That ever keeps me ſound and whole,

PART the ſecond.

10 Thou art my comfort and renown.
My treaſure and eternal crown;
No tongue can tell, no voice can ſing
What joy the name of Chriſt doth bring.

11. He that has faith and charity,
Can by experience join with me;
I'd make this bold aſſertion good,
And dare to ſeal it with my blood:

12. Were there no joy in God for me,
'Twere better I ſhould never be;
For he that has not Chriſt within,
Is dead in treſpaſſes and ſin.

13. My ſoul's fond bridegroom and delight;
Thou pearl, above all others bright,

In thee I justly more rejoice,
Than in the world's most glitt'ring toys.

14 As often as I think on thee,
My heart for joy doth leap in me,
When e'er I fix in thee my hope,
I find a comfort bears me up.

15. When in my pain I pray and sing,
My heart is quite another thing;
Thy spirit witnesses, that this
Is but the fore-taste of thy bliss.

16. Therefore while life remains with me,
I'll bear the cross, and follow thee:
To thee direct this heart of mine;
Let it to nothing else incline.

17. And aid me by thy mighty grace,
With joy to run my Christian race;
Help me to conquer flesh and blood,
And make my Christian warfare good.

18. Preserve my faith from error free,
That I may live and die in thee;
My Saviour, grant me my desire,
Let me be thine when I expire.

---

94. 7.

JESU! source of gladness,
Comfort in my sadness,
Thou canst end my grief;
Lord, thy sight I'm wanting,
While my heart is panting,
After thy relief.
Saviour Christ! my Lamb and Priest!
Heav'n and earth, without thy treasure,
Can afford no pleasure.

2. Under thy protection,
Hell and sin's infection
Cannot hurt my heart.
Storms may roar and thunder;
Satan seek to plunder;
Vain is all his art.
Lightnings glare may sadly scare,
And disturb the whole creation;
Christ is my salvation.

3. I defy all evil,
Sword, death, hell, and devil,
With their slavish fear.
Tho' the world's me stinging,
Yet I will be singing,
For my God is near.
Satan's clan may curse and ban;
Earth and hell must soon be quiet;
Tho' they storm and riot.

4. All ye worldly treasures!
With your sinful pleasures,
To your slaves remove!
Honour and ambition,
Cease your opposition
To my sacred love;
Death and pain, with all their train,
Shall do nothing but discover
How I love my lover.

5. I would leave for Jesus
All the gold of Crœsus,
And its dazzling show.
Sisters of ambition!
Your admir'd condition
Must expire in woe.

t ye hence, ye joys of ſenſe,
To the men of wit and pleaſure;
Jeſus is my treaſure.

Fly, ye gloomy ſpirits;
ſus with his merits
Is my guard and prop.
oſe that love th' Anointed,
an't be diſappointed
Of their living hope.
hile I here with patience bear,
Chriſt is turning all my ſadneſs
Into joy and gladneſs.

---

95. 39.

N God, the Lord moſt juſt,
I plac e my only truſt,
For he is my redeemer
From ſin and the blaſphemer,
e can and will relieve me
om what may hurt and grieve me.

Th o' ſin doth rage and tear,
t I will not deſpair,
For Chriſt is my ſalvation,
In ſpite of all damnation:
him I am relying
hile living, or when dying.

Should my laſt minute come;
hat will convey me home,
Where I ſhall ſee th' intention
Of Chriſt and his Redemption.
ie now or to-morrow
en ceaſe all ſin and ſorrow.

4. O Lord God, Jeſus Chriſt,
Our Saviour and High-Prieſt.
Thy bloody wounds and paſſion
Surpaſs our declaration.
No praiſe of men or ſpirits
Can raiſe up to thy merits.

5. *Amen*, with one accord
Let us intreat the Lord
To guide us with his ſpirit;
Till we at laſt inherit
Our great redeemer't glory.
Farewell what's tranſitory.

---

96. 51.

GOD is our refuge in diſtreſs,
Our ſtrong defenee and armour,
He's preſent, when we're comfortleſs,
In ſtorms he is our harbour;
Th' infernal enemy
Look! how enrag'd is he!
He now exerts his force
To ſtop the goſpel-courſe;
Who can withſtand this tyrant?

2. All human power is but duſt;
Our ſtrength an idle ſtory.
The valiant man, in whom we truſt,
Is Chriſt, the Son of glory.
He is the conqueror,
Veſted with ſov'reign pow'r.
The Lord both great and good,
The only living God,
Gains us the field of battle.

3. If all the devil's ſhou'd wage the war,
In order to deſtroy us,

ey ſhould not once put us in fear;
The vict'ry wou'd be joyous.
e dare the prince of hell;
ith fury let him ſwell;
He cannot hurt one hair,
We ſhall eſcape his ſnare;
riſts ſingle word can rout him.
His word puts all our foes to flight;
With ſhame they are confounded;
r Chriſt inſtructs our hands to fight;
His ſpirit is unbounded:
ho' we ſhould loſe our lives,
me, children, goods and wives,
Deſtroy hell what it can,
'Twill find but little gain,
od's kingdom is our portion.

---

97. 15.

S God for me? what is it
That men can do to me?
oft my God I viſit,
All woes give way and flee;
God, my head and maſter,
Defend me from above,
hat pain or what diſaſter
Can drive me from his love.

Of this I am perſuaded,
And boaſt now openly,
hat he, whoſe love ne'er faded,
Is wholly turn'd to me;
nd that in change and chances
He ſtands at my right hand,
nd, when the ſtorm advances,
'Tis calm at his command,

3. The ground of my profeſſion
Is Jeſus and his blood,
Which gives me the poſſeſſion
Of th' everlaſting good:
What is my breath, while living,
But ſmoak and vanity?
Does not then what Chriſt's giving,
Deſerve all love from me?

4. My Jeſus and his merit
Is all I ſeek and care;
Were he not with my ſpirit
Ah! I ſhou'd ſoon deſpair.
God's juſt and holy nature
Could never bear in ſight;
So foul and vile a creature
As I am in his light.

5. 'Tis Chriſt, who has aboliſh'd
The claim of hell and ſin;
His grace has cleans'd and poliſh'd
My humbled ſoul within:
In him I raiſe with gladneſs
My voice and courage up,
And dare indulge no ſadneſs,
As one that has no hope.

6. I know no condemnation,
No law, that ſpeaks deſpair;
And ſatan's imprecation,
I treat with ſcornful air:
No judgment nor ſad tiding
Creates Uneaſineſs;
'Tis Jeſus I conſide in,
Who ſkreens me with his grace.

His Spirit is the ſov'reign
Poſſeſſor of my heart.
o grief there dares to govern ;
He checks the deepeſt ſmart.
e gives his benediction ;
And, as he dwells in me,
ries Abba in affliction
With holy fervency.

. When ſeiz'd with fear and anguiſh
I feel my wretchedneſs,
e ſighs and ſpeaks a language,
My tongue ne'ver can expreſs ;
ut God, who knows the motion,
His Spirit works in me,
pleas'd with the devotion
Rais'd from humility.

. His Spirit chears my Spirit
With many a ſav'ry word,
hat thoſe may grace inherit,
Whoſe reſt is in the Lord ;
ho know he doth a building
In heav'n anew contrive ;
oth heart and ſenſes yielding
To all that they believe.

o. There is my ſure adoption
Secur'd and ſeal'd withal :
y fleſh may ſee corruption,
But heav'n can never fall.
nd though with tears I'm ſowing
This vale of miſery,
he light of Chriſt's beſtowing
Chears all adverſity.

11. Who enter into alliance,
'Gainſt ſatan, world and ſin,
Will find their fierce annoyance
Without and from within;
Reproach, ſhame, contradiction,
Will fall upon his head:
All manner of affliction
Will be his daily bread.

12. This all I have digeſted,
Yet keep my chearfulneſs.
On God my care is reſted;
In him I acquieſce:
To him I give my treaſure,
And all I am and have;
His love tranſends all pleaſure
Here and beyond the grave.

13. Should earth loſe its foundation.
Thou ſtand'ſt my laſting rock;
No temp'ral deſolation
Shall give my love a ſhock:
No ſword nor perſecution,
No want nor nakedneſs,
Shall cauſe a diminution
Of love I now profeſs.

14. No angel pow'r, nor gladneſs,
No ſhining diadem,
No paſſion, love, nor ſadneſs,
No cruelty, nor flame,
Of what denomination,
Be't ſtrong, weak great or ſmall,
Can breed a ſeperation
'Twixt me and God my all.

. My heart o'erflows with pleaſure,
And knows not how to grieve;
y ſong beſpeaks the treaſure
Of joy, I now contrive.
he Sun, whoſe bright enjoyment
I feel is Chriſt, my love,
ho gives me ſweet employment,
And lives and reigns above.

---

98. 21.

OW bright appears the morning ſtar,
With grace and truth beyond compare,
The royal root of Jeſſe;
David's Son of Jacob's line!
y ſoul's delight and ſpouſe divine,
Thy love can only bleſs me.
Precious, gracious,
ir and glorious, e'er victorious,
Thou my treaſure,
r beyond all earthly pleaſure.

My choiceſt pearl, and precious crown,
d's and the Virgin Mary's Son,
Thou King of endleſs glory!
ou art compar'd to Sharon's flow'r,
y goſpel and its ſaving pow'r
Excells what's tranſitory.
Lovely lilly,
Hoſanna, heavn'ly manna,
Thy ſweet flavour
mine everlaſting Savour.

hy love, ſo pow'rful and divine,
t deep into this heart of mine,

Thou brilliant ſtone and jewel!
Confirm me more and more to be
A branch of thee, the living tree,
That ſelf may loſe its fewel,
Sighing, dying
Is thy Creature; for in nature
Is no pleaſure
Without thee, my king and treaſure.

4. From God deſcends a glance of joy,
When thou, with thy moſt gracious eye,
Beholdſt thy loving creature.
Immanuel! my ſov'reign Good,
Thy word, thy Spirit fleſh and blood
Renew my very nature:
Grant me ſweetly
Thine embraces, that the graces
Of ſalvation
May root out all depravation.

5. Thou father, from eternity,
In mercy waſt inclin'd to me,
Through Chriſt, thy well beloved;
Thy Son has choſe me for his bride;
In this my ſpouſe I can confide;
My love ſhall ne'er be moved,
O! this bliſs is
Of his giving, who's the living
Bread and manna;
Ever will I ſing Hoſanna.

6. Tune all your ſtrings of lute and harp,
Reſolve the notes of flat and ſharp
Into celeſtial concords,
That nothing may diſturb my frame,
Which is wrapt up in Jeſus' name,

The sweetest of all comforts.
Ringing, singing,
In your praises let the phrases
Of your duty
Please the Lord of bliss and beauty.
7. My joy to all the world be known,
That my beloved keeps his throne
On hills of light and glory.
He'll kindly bring me to that place,
Where all the wonders of his grace
Shall lie disclos'd before me.
Amen! Amen!
Lord my sov'reign! come and govern
All the nations;
Come! I wait with great impatience.

99. 11.

O Christ, my sweetest life and light,
Whose loving condescension,
Embraces me by day and night
Beyond my comprehension.
Lord, grant me to return my love
With due and true devotion,
That my notion
Of mercy may improve
In every thought and motion.
Let nothing dwell within my heart
But thy sweet love and favour;
Thy love engage my soul to part
With every sinful Savour.
Remove my mind from great and small
Which breeds the least division
And collision

'Twixt me and God my all,
Who ſav'd me from perdition.

3, How ſweet, how glorious and how kind
Is thy great love and merit?
Were this but fix'd within my mind,
What could diſturb my ſpirit?
Then let no thought ariſe in me,
No object move my ſenſes,
No pretences
Obſtruct my love to thee,
When heav'n on earth commences.

4. O that this great and ſov'reign good
Where once in my poſſeſſion!
O that it would enflame my blood
To glow with holy paſſion!
Grant, I be watching day and night
To keep this heav'nly treaſure
From the ſeizure
Of ſatan's ſecret ſpite,
Who ſeeks our woe with pleaſure.

5. Thou cam'ſt in love to my relief,
Bor'ſt ſins due pain and torment,
Hang'ſt on the croſs juſt as a thief
Or mud'rer without garment,
Scorn'd ſpit upon and ſore diſtreſt,
O let thy ſuff'rings enter
To the center
Of this my ſtubborn breaſt,
To melt and make it tender.

6. Thy purple gore, thou ſhedſt for me,
Is precious, pure and holy,

t this my heart that ſwerves from thee
Is flint-like hard'ned folly.
ord! make the virtue of thy blood
nk deep into the nature
Of thy creature,
And ſpread this ſaving flood
Through every vein and feature.

O that my heart with eagarneſs
Would open wide and gather
ch drop of blood, my ſins did preſs
From thee my mediator!
were mine eyes a well of tears
To guſh with inward anguiſh
Forth and languiſh
Like thoſe, whoſe loving fears
laſt their object vanquiſh.

O that I with a babe's deſire
Came running, weeping, ſtretching,
s long, till love's intrinſick fire
My longing ſoul were catching!
h! would thy heart unite with mine
In loving condeſenſion,
And th' extenſion
Of all thy pow'rs divine,
dmit of no declenſion.

Oh draw me neareſt! after thee
And I ſhall run with pleaſure,
l run with all the fervency
T' embrace thee, Lord, my treaſure!
nd taſte the ſweetneſs of that love,
Whoſe bleſt communication
Brings ſalvation,
Doth ſin and grief remove,
With eaſe on all occaſion.

10. My comfort, jewel, life and light,
My ſov'reign good and portion!
Make me partaker of thy ſight,
I'm thine with all devotion,
Without thy love, there's nought but gall,
I find no ſatisfaction,
But diſtraction
Surroundig every wall,
And cauſing ſad reflection.

11. But Lord! thy love is perfect reſt,
The fource of all true pleaſure:
O Jeſu! grant my ſoul be bleſt,
T' enjoy thee without meaſure:
Be thou my flame and burn in me,
My balſam, be thou healing
All that's ailing,
And all depravity,
I'm ſtill with grief bewailing.

12. Thy love, my Saviour! all ſupplies,
Whate'er my ſoul is wanting;
'Tis the true light unto mine eyes,
My cordial when I'm fainting:
My ſweeteſt wine and heavenly food
My richeſt robe and garment,
My preferment.
Defence of life and blood,
My lodge and ſafe apartment.

13. My deareſt dear, if thou remove
What is my birth and being?
Should'ſt thou withdraw thy precious love,
My beſt of goods were fleeing:
Grant, I may ſtrive to entertain
Thee, my ſweet gueſt, with gladneſs,
That no ſadneſs

Diſturb thy love again,
Which cures my ſinful madneſs.

Thy love has always been the ſame,
E'en from my firſt beginning.
Fore I knew thy glorious name,
Could do nought elſe but ſinning:
Let thy love, almighty Lord!
Continue to attend me,
And defend me
From fiends of any ſort,
That would deſtroy and rend me.

Lord grant thy love and influence,
On this my preſent ſtation.
If by frailty I ſhould chance
To ſwerve from my ſalvation:
Thou my guide and counſellor,
In all my thoughts and actions,
Give corrections,
When ſin's deluding pow'r,
Would drive me to diſtractions.

Thy love uphold me when diſtreſt,
Add ſtrength when I am fainting;
And when this mortal period's paſt,
My heart for thee be panting:
Then let thy loving faithfulneſs
Support my aſpiration,
Breathe ſalvation
With joy through death to preſs,
And taſte love's full poſſeſſion.

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100. 52.

WHAT to do in my condition,
Or what courſe now muſt I take,

Since my conſcience is awake,
And reveals ſin's foul ambition ?
This ſole confidence I have,
Jeſu ! thee I'll never leave.

2. True ! my uncontroul'd tranſgreſſion
Has run counter to thy will,
Yet I'm ſure thou lov'ſt me ſtill,
By thy gracious interceſſion.
Let my ſins oppreſs and grieve,
Jeſu ! thee I'll never leave.

3. Tho' the yoke of ſad temptation,
Which true Chriſtians daily feel,
Follows me upon the heel,
This ſhall cauſe no ſeperation
'Twixt my Saviour and my grief,
Jeſu ! thee I'll never leave.

4. True, my life is but a bubble,
And a vapour in the air,
Death attends us every where ;
All this gives me no great trouble,
Tho' I'm going to the grave,
Jeſu ! thee I'll never leave.

5. Die I ſoon, I'm ſoon removed
From this world's impertinence,
Reſt in hopes of better ſenſe,
And aſſur'd that my beloved,
My ſalvation did retrieve,
Jeſu ! thee I'll never leave.

6. Thou my life and reſurrection,
Wilt in thine appointed time
Raiſe me to a life ſublime,

thy grace is my protection,
hen rebellious ſouls ſhall grieve;
ſu! thee I'll never leave.

ſhalt thou be my Jeſus:
hou canſt change this life of pain
o perpetual joy and gain,
my ſoul with all thy graces,
hou canſt give and I receive,
ſu! thee I'll never leave.

---

101. 10.

ITH comes by hearing God's record
Concerning Jeſus Chriſt the Lord;
happy means, which heav'n hath bleſt
ring us to the goſpel-reſt.

he joyful ſound is news of grace,
emption of a fallen race,
' Jeſu's righteouſneſs divine,
ch bright from faith to faith doth ſhine.

he promiſe of immortal bliſs
ave in Chriſt our righteouſneſs:
is our righteouneſs is bought,
pleads that right, but buys it not.

rue faith receives the offer'd good,
promiſe ſeal'd with Jeſu's blood.
gives no title to the bliſs,
akes the Saviour's righteouſneſs.

the redeemer, as my head,
ov'nant is eſtabliſhed:
n the promiſes are Yea,
m Amen, and not in me.

102. 8.

HEAL us, Immanuel, here we are,
Waiting to feel thy touch;
Deep wounded ſouls to thee repair,
And Saviour, we are ſuch.

2. Our faith is feeble, we confeſs,
We faintly truſt thy word;
But wilt thou pity us the leſs?
Be that far from thee, Lord.

3. Remember him, who once apply'd
With trembling for relief:
"Lord, I belive, with tears, he cri'd,
"O help my unbelief."

4. She too, who touch'd thee in the preſs,
And healing virtue ſtole,
Was anſwer'd: "Daughter, go in peace,
"Thy faith hath made thee whole."

5. Conceal'd amid'ſt the gath'ring throng,
She would have ſhun'd thine eyes,
And if her faith was firm and ſtrong,
Strong were her doubts likewiſe.

6. Like her, with hopes and fear we come
To touch thee, if we may;
Oh ſend us not deſpairing home,
Send none unheal'd away

103. 8.

MIſtaken ſouls! that dream of heav'n,
And make thier empty boaſt
Of inward joys, and ſins forgiv'n,
While they are ſlaves to luſt.

Vain are our fancy's airy flights,
If faith be cold and dead;
one but a living pow'r unites
To Chriſt the living Head.

'Tis faith, that changes all the heart,
'Tis faith that works by love,
hat bids all ſinful joys depart,
And lifts the thoughts above.

'Tis faith, that conquers earth and hell,
By a celeſtial pow'r;
his is the grace that ſhall prevail
In the deciſive hour.

True faith obeys its author's will,
As well as truſts his grace;
pard'ning God is jealous ſtill
For his own holineſs.

When from the curſe he ſets us free,
He makes our natures clean;
or would he ſend his ſon to be
The miniſter of ſin.

His Spirit purifies our frame,
And ſeals our peace with God;
ſus, and his ſalvation came
By water and by blood.

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104. 16.

NOW I have found the ground, wherein
Sure my ſoul's anchor may remain;
'n Chriſt, who to atone for ſin,
Was as a ſpotleſs victim ſlain,
hoſe mercy ſhall unſhaken ſtay,
hen heav'n and earth are fled away.

2. O Lord thy everlaſting grace
Our ſcanty thoughts ſurpaſſes far;
Thou ſhow'ſt maternal tenderneſs,
Thy arms of love ſtill open are,
Thy heart o'er ſinners can't but break,
Whether thy grace they ſlight or take.

3. God in man's death takes no delight,
Each ſoul may grace and life obtain,
In him, who left his glory bright,
Took fleſh, liv'd, dy'd and roſe again:
And now he knocks times numberleſs
At our heart's door, and offers grace.

4. O love thou bottomleſs abyſs!
My ſins are ſwallow'd up in thee:
Cover'd is my unrighteouſneſs:
From condemnation now I'm free:
Since Jeſu's blood, thro' earth and ſkies
Mercy, free boundleſs mercy cries,

5. With faith I plunge me in this ſea;
Here is my hope, my joy, my reſt.
Hither, when ſin aſſails, I flee,
And lean by faith on Jeſu's breaſt.
Away, ſad doubt, and anxious fear,
For mercy I can freely ſhare.

6. Tho' waves and ſtorms go o'er my head,
Tho' ſtrength, and health, and friends be gone
Tho' joys be wither'd all, and dead;
Tho' ev'ry comfort be withdrawn;
Steadfaſt on this my ſoul relies,
Jeſus, thy mercy never dies.

7. Fix'd on this ground may I remain,
Tho' my heart fail, and fleſh decay;
This anchor ſhall my ſoul ſuſtain,
When earth's foundations melt away;
Mercy's full pow'r I then ſhall prove,
Lov'd with an everlaſting love.

---

105. 3.

LAMB of God, who thee receive,
Who in thy communion live,
Cry by day and night to thee,
As thou art; ſo let us be.

2. Fix, O fix our wav'ring mind,
To thy croſs our ſpirits bind:
Gladly now we would be clean;
Cleanſe our hearts from ev'ry ſin.

3. Duſt and aſhes though we be,
Full of guilt and miſery;
Thine we are, thou ſon of God,
Take the purcha'e of thy blood.

4. Sinners who in thee believe,
Everlaſting life receive;
They with joy behold thy face,
Triumph in thy pard'ning grace.

5. When thy glorious light we ſee,
Jeſus, we're athirſt for thee;
When thy quick'ning pow'r we prove,
We're enkindled by thy love.

6. Boundleſs wiſdom, pow'r divine,
Love unſpeakable are thine;
Never-ceaſing praiſe be giv'n
Unto thee in earth and heav'n.

106. 10.

BY various maxims, forms and rules,
That pass for wisdom in the schools,
I strove my passion to restrain;
But all my efforts prov'd in vain.

2. But since my Saviour I have known,
My rules are all reduc'd to one;
To keep my Lord, by faith, in view,
This strength supplies, and motives too.

3. I see him lead a suff'ring life,
Patient, amidst reproach and strife;
And from his pattern courage take
To bear and suffer for his sake.

4. Upon the cross I see him bleed,
And by the sight from guilt am freed;
This sight destroys the life of sin,
And quickens heav'nly life within.

5. To look to Jesus as he rose
Confirms my faith, disarms my foes;
Satan I shame and overcome,
By pointing to my Saviour's tomb.

6. Exalted on his glorious throne,
I see him make my cause his own;
Then all my anxious cares subside,
For Jesus lives, and will provide.

7. I see him look with pity down,
And hold in view the conq'ror's crown;
If press'd with griefs and cares before,
My soul revives, nor asks for more.

8. By faith I ſee the hour at hand
When in his preſence I ſhall ſtand;
Then it will be my endleſs bliſs
To ſee him where, and as he is.

---

107. 8.

1. IN evil long I took delight
Unaw'd by ſhame or fear,
Till a new object ſtruck my ſight,
And ſtopp'd my wild career.

2. I ſaw One hanging on a tree
In agonies and blood,
Who fix'd his languid eyes on me,
As near his croſs I ſtood.

3. Sure, never, till my lateſt breath,
Can I forget that look;
It ſeem'd to charge me with his death,
Though not a word he ſpoke.

4. My conſcience felt and own'd the guilt,
And plung'd me in deſpair;
I ſaw my ſins his blood had ſpilt,
And help'd to nail him there.

5. Alas! I knew not what I did,
But now my tears are vain;
Where ſhall my trembling ſoul be hid?
For I the Lord have ſlain.

6. A ſecond look he gave, which ſaid,
"I freely all forgive;
"This blood is for thy ranſom paid,
"I die, that thou may'ſt live."

7. Thus, while his death my ſin diſplays,
In all its blackeſt hue;
(Such is the myſtery of grace)
It ſeals my pardon too.

8. With pleaſing grief and mournful joy,
My ſpirit now is fill'd,
That I ſhould ſuch a life deſtroy,
Yet live by him I kill'd.

---

108. 10.

THE one thing needful, that good part,
Which Mary choſe with all her heart,
I would purſue with heart and mind,
And ſeek unweary'd till I find.

2. But O, I'm blind and ignorant,
The Spirit of the Lord I want,
To guide me in the narrow road
That leads to happineſs and God.

3. My mind enlighten with thy light,
That I may underſtand aright
The glorious goſpel-myſtery,
Which ſhows the way to heav'n and thee.

4. Hidden in Chriſt the treaſure lies,
That goodly pearl of ſo great price;
No other way but Chriſt there is
To endleſs happineſs and bliſs.

5. O Jeſus Chriſt my Lord and God,
Who haſt redeem'd me by thy blood;
By faith unite my heart to thee,
That we may never parted be.

109. 8.

WHAT joy or honor could we have,
We all unclean and base,
If not the holy Lamb of God
Our joy and honor was.

2. Of nothing we have ever done,
To boast can we desire,
When he to judge us shall appear,
Whose eyes are flames of fire.

3. None is so holy, pure and just,
So perfected in love,
That his best plea, or self-defence,
Of any weight could prove.

4. Nor is there any other way
Into the holy place,
But Christ who took away our sins,
His blood and righteousness.

5. To him poor sinners may appeal
With all their misery,
The angels joy to see them come,
Christ calleth, "Come to me."

6. Happy the souls who contrite are,
Them Jesus doth invite,
And gives to everlasting bliss
A never failing right.

7. Tho' comforted they still distrust
Their own untoward heart,
And wonder that the Lord to them
Such mercy could impart.

8. To world and ſin they bid adieu,
His pardon daily prove,
Deſiring larger draughts to drink
Of Jeſus dying love.

9. When thus the bleſſings of his blood
And merits we enjoy,
Yea, from the fulneſs of his grace,
Take daily freſh ſupply.

10. Then we with pity look on thoſe
Who ſtill in darkneſs are,
Inviting them to turn to Chriſt,
And in his mercy ſhare.

11. For we thro' grace, are taught to think
Each ſinner that we ſee,
May pardon, thro' Chriſt's precious blood,
Obtain, as well as we.

12. For Jeſu's pardon, love and grace,
Produce a humble ſhame,
And prompts our heart with thankfulneſs,
His goodneſs to proclaim.

---

110. 8.

THE Saviour's blood and righteouſneſs,
My beauty are, my glorious dreſs;
Thus well array'd, I need not fear,
When in his preſence I appear.

2. The holy, ſpotleſs Lamb of God,
Who freely gave his life and blood,
For all my num'rous ſins t' attone,
I for my Lord and Saviour own.

In him I truſt for evermore,
e has expung'd the dreadful ſcore
f all my guilt: which done away,
need not fear the judgment-day.

Therefore my Saviour's blood and death
here the ſubſtance of my faith;
nd ſhall remain when called hence,
y only hope and confidence.

For ſhould I e'er ſo faithful prove,
nd ſerve the Lord with zeal and love,
nd ſpend my life for him I ſerve,
or e'er from his commandments ſwerve;

Yet when my Saviour I ſhall ſee,
his, this ſhall prove my only plea:
Accept a ſinner, void of good,
Whom thou'ſt redeemed by thy blood."

Thus Abraham was ſav'd by grace,
lieving in Chriſt's righteouſneſs;
nd all the num'rous ranſom'd hoſt
ake Jeſu's blood their only boaſt.

They ſing: "All glory doth pertain
Unto the Lamb, for he was ſlain;
And hath redeem'd us by his blood,
And made us kings and prieſts to God."

Whilſt in the body I remain,
his doctrine only, I'll maintain;
nd both in word and deed proclaim
he pow'r of Jeſu's ſaving name.

I'll praiſe him to eternity,
nce he vouchſaf'd a man to be,

And made himſelf a ſacrafice,
Paying for all a ranſom price.

11. O King of glory, Chriſt the Lord!
God's only Son, eternal Word!
Might all the world thy mercy prove,
Believe the power and taſte thy love.

12. Thy incarnation, wounds and death,
My hope remain while here I breathe,
Till I ſhall ſee thee face to face,
Adorned with thy righteouſneſs.

---

111. 8.

O God of mercy, grace and love,
Thy yearning bowels did thee move
To call me from death's gloomy night
Into thy own amazing light.

2. Yes I was wholly dead in ſin,
Wholly corrupt and ſpoil'd within,
The carnal mind ſtill bore the ſway,
And hurried me a ſlave away.

3. It caus'd thee pain, O Son of God,
To ſee the purchaſe of thy blood,
So deeply ſunk in miſery,
And 'twas thy aim to ſet me free.

4. Thou haſt drawn me with cords of love,
Till thou at laſt didſt conqu'ror prove,
Till ſin's ſtrong pow'r thou hadſt ſuppreſt,
And till my weary ſoul had reſt.

5. Now thro' thy wounds my ſoul hath found
Peace, righteouſneſs and ſolid ground,

now obtained, thro' thy grace,
ongſt thy ranſom'd flock a place.

thee adore, my gracious King,
joyful hallelujah ſing,
eyes with greatful tears o'erflow,
all the mercies thou didſt ſhow.

Guide me throughout my future race,
let me live unto thy praiſe.
ife and death, O may I be
oted wholly unto thee.

112. 6.

! at laſt I've found my Saviour
Who laid down his life for me:
(O undeſerved favor)
Own'd me as his property:
nſcious of my imperfection,
rely on his direction;
ill nothing know beſide
s and him crucify'd.

Others may ſeek ſatisfaction
n this poor world's vanity;
an while ſhall my heart's affection
On my Saviour fixed be,
his meritorious ſuff'ring
d ſin-expiating off'ring:
the world I bid adieu,
riſt alone I have in view.

Jeſus cur'd my ſoul's infection
y his ſuff'rings, ſtripes and wounds:
moſt powerful reflection!
Hence my ev'ry good redounds;

Thro' his death and holy merit
I ſhall heav'nly joy inherit.
I believe this heartily:
He ſaves freely thee and me.

4. Jeſus yields me delectation,
When I'm weak he ſtrengthens me,
Sweetens all my tribulation,
And ſupports me conſtantly.
His atoning death and paſſion
Are the cauſe of my ſalvation.
Therefore Chriſt ſhall ne'er depart
From my ſight and from my heart.

5. O! I'm loſt in deepeſt wonder,
To think, he ſhall ſoon appear
To receive me gladly yonder,
And wipe off my ev'ry tear;
Then my greatful ſong and praiſes
Will reſound in heav'nly places.
Here by faith to him I'll cleave,
Jeſus will I never leave.

113. 10.

WE pray thee, wounded Lamb of God!
Cleanſe us in thy atoning blood;
Give us to know thy love, then pain
Is ſweet, and life or death is gain.

2. Take our poor hearts, and let them be
For ever clos'd to all but thee;
Seal thou our breaſts, and let us wear
That pledge of love for ever there.

3. How can it be, thou heav'nly King,
That thou ſhould'ſt man to glory bring!
Make ſlaves the part'ners of thy throne,
And give them an immortal crown!

Ah, Lord! enlarge our ſcanty thought,
o know the wonders thou haſt wrought:
nloose our ſtamm'ring tongues to tell
hy love immenſe, unſearchable.

First-born of many brethren, thou;
o thee both earth and heav'n muſt bow;
elp us to thee our all to give,
Thine may we die, thine may we live!

---

114. 3.

GRANT, moſt gracious Lamb of God,
Who haſt bought me with thy blood,
hat my ſoul and body be
uite devoted unto thee.

Jeſus hear my fervent cry!
y whole nature ſanctify;
ot out all that is unclean,
ho' it cauſe me pungent pain.

Gracious Lord! I wiſh alone
ine to be, yea quite thine own,
nd to all eternity,
o remain thy property.

---

115. 8.

ESUS, my Saviour, full of grace,
Be thou my heart's delight,
main my fav'rite theme always,
My joy by day and night.

Hungry and thirſty after thee,
May I be found each hour.
mble in heart, and conſtantly
Supported by thy pow'r!

3. May thy bleſt ſpirit to my heart,
Throughout my future race,
True faith and conſtancy impart
To live unto thy praiſe.

4. The myſt'ry of redeeming love
Be ever dear to me:
Till I ſhall once in heav'n above,
For ever dwell with thee.

---

116. 8.

'TIS heav'n itſelf on earth to ſee
Thy face, my gracious Lord;
The nobleſt, moſt ſubſtantial joys
Thy cheering ſmiles afford.

2. Thou ſay'ſt, dear Jeſus, all thy ſaints,
Who love thy face to ſee,
Shall have, whilſt in this vale of tears,
Kind viſits oft from thee.

3. O let my ſoul with thee converſe,
Who art my chief delight;
For the whole world can't eaſe my heart,
If baniſh'd from thy ſight.

---

117. 19.

BLISS beyond compare,
Which in Chriſt I ſhare,
He's my only joy and treaſure,
Taſteleſs is all worldly pleaſure,
When in Chriſt I ſhare
Bliſs beyond compare.

2. Jeſus, thou'rt my joy,
Therefore bleſt am I;

) thy mercy is unbounded,
ll my hope on thee is grounded;
eſus, thou'rt my joy,
herefore bleſt am I.

. When the Lord appears,
his my ſpirit cheers:
hen his love to me revealing,
e, the Son of grace, with healing
his beams appears,
his my ſpirit cheers.

. Then all grief is drown'd,
re delight is found,
y divine which never fadeth,
hich no ſorrow e'er invadeth,
'ry grief is drown'd
here ſuch bliſs is found.

---

118. 19.

WHO is like thee; who?
Sweeteſt reſt, Jeſu!
o thy beauty nothing reaches:
hou'rt the life of undone wretches,
hou art their light too,
weeteſt reſt, Jeſu!

. Life! thou dyd'ſt for me;
om all miſery
d diſtreſs, me to deliver:
y tranſgreſſions thou didſt cover,
d from miſery
ought'ſt me to God nigh.

. Higheſt King and Prieſt,
ophet, Lord and Chriſt!

Thy dear ſcepter is embraced
By me, at thy feet abaſed:
Mary's place, thy feet,
Are my happy ſeat.

4. Quite in thee draw me,
That for love to thee
I may melt; and daily bolder
Caſt all mis'ry on thy ſhoulder,
Which I feel in me:
Draw me quite in thee.

5. Wake me right, that ſo
I my courſe purſue,
Towards thee, with love moſt tender;
So that Satan me can't hinder
By his craft or force,
Further thou my courſe.

6. Give me courage good,
That my wealth and blood
I may loſe for thee with gladneſs,
And hate fleſh's luſtful madneſs.
Grant me this, my God!
Thro' thy precious blood.

---

119. 13.

JESU! my heart's moſt joyful reſt;
My ſoul's delight and treaſure!
Which leaning on thy loving breaſt
Receives extatick pleaſure.
My lips attempt a praiſe for thee,
Though thine unfathom'd love to me
Exceeds all thought and meaſure.

2. My heart's wrapt up in extaſy
Whene'er it feels thy preſence;

ſings, it ſhouts, it leaps for joy,
And tunes its chearful cadence ;
s oft it kiſſes thee by faith,
raws life, and grace, and all it hath,
From thy moſt loving eſſence.

Thou art my ſweet and wondrous light,
By which my ſoul and Spirit
iſcern with open face thy ſight
Of thine all ſaving merit :
take my heart, and fill the ſame,
ith all the ſplendor of thy name ;
O Lord do not defer it.

Thou art my ſure and heav'nly way,
All's plain thro' thee before me :
ho knows thee doth not run aſtray
But treads the path to glory.
eat Saviour, let me ne'er expect
find yet heav'n thro' ſad miſtake
In things but tranſitory.

Thou art the truth, and thee alone
I've firmly choſe to guide me ;
y word I can depend upon,
All's falſe and ſhew beſide thee.
rd, ſet my heart at liberty,
at keeping cloſe and true to thee
Thy grace may ſafely hide me.

Thou art my life whoſe influence
Shall be my ſoul's direction ;
y Spirit guiding ev'ry ſenſe
Shall rule my thought and action ;
at fill'd with ſpirit, life and grace,
ay run ſtrait my chriſtian race,
And ſuffer no defection.

7. Thou art my ſweet and heav'nly bread,
Thy father's choiceſt preſent;
On which I live, when hunger's dread
Requires ſupport inceſſant:
Thou manna! ſtrength'ning life and blood,
Grant me t' avoid ſuch tempting food,
As carnal taſtes think pleaſant.

8. Thou art my cordial, and thy fruit
Is of celeſtial flavour:
Who taſtes thee once, is in purſuit
T' enjoy thy conſtant Savour.
O living ſource, for which I pant
Thy ſweetneſs pour in full extent
Into my ſoul for ever.

9. Thou art my ornament of grace,
My wedding robe and garment,
Deck'ſt with white ſilk of righteouſneſs,
My ſoul to high preferment.
Grant me to count that glitt'ring pomp,
Th' whole world runs after in the lump,
As dung of no concernment.

10. Thou art my rock and ſafe retreat,
Where I may dwell ſecurely;
From whence no helliſh crew can beat,
No ſcorching heat can touch me.
Incarnate Saviour, grant thou me
To be for ever found in thee,
Thy love can beſt inſure me.

11. Thou art the ſhepherd of my ſoul,
And my ſweet food and paſture,
Thou brought'ſt me back, when I did ſtroll
With great tranſporting geſture:

low take thy ſheep within thy care,
eſt it by force or flatt'ring ſnare
Stray from thy flock hereafter.

2. My ſoul's kind bridegroom! that's the name
By which I ſhall embrace thee:
y ſov'reign High-Prieſt, and the Lamb,
Whoſe dying doth ſolace me!
y king who doth my heart poſſeſs,
nd puts my foes to great diſtreſs,
When they preſume to face me.

3. Thou art my choiceſt friend w hoſe love
Affords true ſatisfaction;
y brother, who doth faithful prove,
True mother in dejection:
hyſician of my deepeſt ſores,
y balſam and my careful nurſe,
That keeps me from diſtraction.

4. Thou art my leader in the fight,
And captain of ſalvation;
y courage in the greateſt fright,
My ſhip in navigation:
ine anchor in a dreadful ſtorm,
y pilot in ſhipwreck's alarm,
Who never miſs'd his ſtation.

5. Thou art my leading ſtar and guide,
When darkneſs will confound me;
y ſtock in wants on every ſide,
My heith when depth will drown me:
y ſweet deſert in bitterneſs,
y ſafe retreat and ſhelt'ring place,
When ſudden ſhow rs ſurround me.

16. Thou art mine Eden, where I ſpend
My ſilent hours with pleaſure;
My ſweeteſt flow'r, which I attend,
And humbly ſmell at leiſure:
My lovely roſe in croſſing vale,
Where thorns and briars ſtill aſſail
My ſteps and check my pleaſure.

17. Thou art my comfort when I'm ſad,
In joy, my ſong's oblation;
By day my taſk, which makes me glad,
At night my meditation.
In ſleep my ſweeteſt dream and reſt,
My ſofteſt quilt that warms my breaſt,
And ſkreen of my ſalvation.

18. What ſhall I further boaſt of thee
My God, my Lord, my Lover?
For thou art more than all to me,
What words can ne'er diſcover.
Lord! let thy conſtant love increaſe,
Till ſoul and ſpirit are at eaſe,
And time and ſighs are over.

---

120. 4.

JESUS, Jeſus, nought but Jeſus
Shall my wiſh and zeal be ſtill,
Now my longing never ceaſes
To conform to Jeſus' will:
For my heart with him quite fill'd,
Cries, O Lord, but what thou wilt.

2. Even to thee my love I tender,
To thy praiſe I live and move;
All I have to thee I render,
For thou gav'ſt me all in love.

thy blood which thou haſt ſpilt,
n ſecure, do what thou wilt.

Should what's proſp'rous in appearance,
Yet be contrary to thee ;
uickly change the falſe adherence,
Jeſu grant what's good for me.
e thou mine, thy kingdom build.
l be thine, do what thou wilt.

. Undo mine, and do thy pleaſure,
In and through me, God my all !
et me love thee without meaſure,
When I mourn, joy, riſe or fall.
thine image is rebuilt,
n content : do what thou wilt.

Sacred Lord, thy name be praiſed,
That thou gav'ſt thyſelf for me,
nd haſt by thy ſpirit raiſed
New deſires to cry to thee :
o with me, my rock and ſhield !
hat thou wilt ; yea, what thou wilt.

THE WORD OF GOD.

121. 10.

ORD Chriſt, reveal thy holy face,
And ſend the ſpirit of thy grace,
To fill our hearts with fervent zeal,
To learn thy truth, and do thy will.

Lord lead us in thy holy ways,
nd teach our lips to tell thy praiſe.
Increaſe our faith, and raiſe the flame
To taſte the ſweetneſs of thy name.

3. Till we with angels join to ſing
Th' eternal praiſe of thee our king.
Till we ſhall ſee thee face to face,
And all the glories of thy grace.
4. To God the Father, God the Son,
And God the Spirit, three in one,
Be honour, praiſe, and glory giv'n,
By all on earth, and all in heav'n.

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122. 35.

DEAREST Jeſu, we are here,
To be in thy word inſtructed;
Guide our hearts, O thou, who'rt near,
Let our minds hence be conducted
And from earth be elevated;
Where we wiſh to be tranſlated.

2. All our knowledge brings no light
But is vain and dark by nature,
Till thy holy ſpirit bright
Forms within us the new creature,
Pious thoughts and true devotion
Have their ſource from thy bleſt motion.

3. O thou glory all divine,
Light of light from God proceeding,
All our hearts and minds refine,
When thy word our ſouls is feeding.
Let our pray'r, and meditation
Be a ſweet and bleſt oblation.

CATECHISATION.

123. 8.

THOU, gracious Saviour, for my good
Wast pleas'd a child to be,
d thou didst shed thy precious blood
Upon the cross for me.

Come then, and take this heart of mine,
Come take me as I am;
now that I by right am thine,
Thy love my heart doth claim.

Low at thy feet still may I bow,
Be thine, my Saviour, still;
nothing bad myself allow,
Nor ever show self-will.

Preserve, I pray, my heart secure
From ev'ry hurt and stain:
st make it, and then keep it pure,
And shut to all that's vain.

If early thou wilt take me hence,
O that no harm will be:
ce endless bliss will then commence,
When I shall live with thee.

If thou wilt have me longer stay,
In years and stature grow;
lp me to serve thee night and day,
While I am here below.

Then after walking in thy ways,
And serving thee in love,
ceive me to thyself in peace,
To sing thy praise above.

124. 10.

THOU Guardian of thy lambs, behold
These tender ones of thy dear fold;
Take them in thy peculiar care,
Secure their souls from ev'ry snare.

2. Let nothing in their minds take place,
But what comes from thy blood and grace:
May that sink deep into each heart,
And let nought else have any part.

3. Set on their breasts thy Spirit's seal,
Within their hearts thy love reveal,
And their poor souls securely keep
Among thy flock of little sheep.

125. 10.

Q. DEAR children, whom the Saviour loves,
Tell me what each one most approves,
In heav'n and earth what prize ye most?
A. Jesus who saved us when lost.

2. Q. How was it that you needed him?
For what did he your souls redeem?
A. We all like sheep had gone astray,
And were by nature satan's prey.

3. Q. How did our Lord accomplish this?
A. He left his throne and heav'nly bliss.
A man of sorrows he became,
And dy'd that he our souls might claim.

4. Q. And can the children Jesus find?
A. To children he reveals his mind.
Q. Do children feel his love within?
A. O yes, and he forgiveth sin.

Q. And will you always Jeſus love ?
Yes, till we are with him above ;
ll death our ſouls and bodies part,
m we will love with all our heart.

BAPTISM.

126. 18.

AM baptiz'd in thy name precious,
God, Father, Son and Holy Ghoſt ;
or I am, one of thy ſeed gracious,
The flock to thee a hallow'd hoſt.
m implanted into Chriſt,
d with his holy ſpirit baptiz'd.

Now as thy child and heir I'm owned,
My Father dear, by thee. Thy blood
Saviour true, all ſin hath drowned,
And all my wants thy death made good.
hou wilt, O Spirit, kind to me
ev'ry ſtrait my comfort be.

I have engag'd to fear and love thee,
Truth and obedience to ſhew ;
was thy own choice alone did move thee
To make me thine, O make me true.
gain I have renounc'd the fiend
d all his works to my life's end.

This cov'nant, faithful God, will ever
Remain, on thy part, firm and ſure ;
d, tho' weak I tranſgreſs, let never
Thy grace depart, keep me ſecure :

Whene'er I slip, then mark my pain,
Restore me to thy grace again.
5. My God, to thee myself I'm giving
Heart, soul and body, here anew;
New grace may I be now receiving
To be of faithful mind and true.
No drop of blood within me run
Which does not beat, Thy will be done.
6. Away, thou darksom prince true styled,
With thee I've no connection more,
And tho' my conscience be defiled,
My saviours blood washes it o'er.
Away vain world and sin depart,
God knows, from you is freed my heart.
7. Let this my purpose stagger never,
God Father, Son and Holy Ghost,
Keep me within thy cov'nant ever,
Till by thy will my breath is lost.
Thus unto thee I live and die,
And praise thee to eternity.

---

127. 8.

FATHER of Jesus Christ our Lord!
(In him our Father too)
O bless, we pray, with one accord,
The work we have to do.
2. Jesus! as water well applied
Will make the body clean;
So in the fountain of thy side
Wash thou this soul from sin.
3. O Holy Ghost! with pow'r apply
The Saviour's cleansing blood;
Own thou this babe and testify;
"It is a child of God."

LORD's SUPPER.

TRIM thy lamp, O ſoul betrothed !
Sin or darkneſs be quite loathed ;
Come into the light where cleareſt,
Duly mind what dreſs thou weareſt ;
For the gracious Lord by token,
Hath thee as his gueſts beſpoken ;
He who heav'ns expanſe can manage,
Will now reſt in thy poor cottage.

2. Haſten as for brides is fitting,
Give thy bridegroom ſoon the meeting,
Who knocks ſoft with grace's hammer
On the door of thy heart's chamber ;
Open the ſpirit's portals ſpeedy,
With thy heart's addreſs be ready.
" Come, my friend, (ſay) let me kiſs thee,
" Hold me faſt, and ne'er diſmiſs me."

3. Equal money is deſired,
Tre choice goods can be acquired ;
ut thou for thy grace's profuſion,
ord expreſs'd no retribution :
nce indeed in all her quarries,
o ſuch jewel the earth carries,
Which thy manna and blood's treaſure,
ould repay in any meaſure.

4. How do I with ſpirits hunger,
amb, to taſte thy goodneſs linger :
how uſe I oft with crying,
fter this food to be ſighing !

O how use I to be thirsting,
For the drink from life's prince bursting!
All my bones with God connected,
This I wish through Christ effected.

5. Tender joy and child-like trembling,
I find in me, past dissembling,
For the food to which I'm bidden,
And its mode and manner hidden,
Give me cause for exclamation,
Lord, how great's thy operation!
Who can paint with reason's pencil,
Thy Omnipotence's counsel?

6. No, our mind is far too shallow,
In this wonder thee to follow;
How thy bread's ne'er spent nor wasted,
Though by many thousands tasted;
How we with thy grape's production
Get Christ's blood by mystic suction.
O the wonders deep and blessed,
By God's spirit alone expressed.

7. Jesu! Sun which me enlightens,
And my poor existence brightens;
Ground of my salvation's structure,
My life's source, my thought's instructor:
At thy feet I here fall prostrate,
Thy aim let me no ways frustrate;
But to the bett'ring my condition,
And thy praise, share this nutrition,

8. Thou thro' love incomparable,
Didst from heav'n stoop to a stable;
Thy pure life, us to recover,
To death's fury didst yield over,

nd for ranſom peremptory,
av'ſt thy blood, O Lord of glory!
his affords exhilaration,
thy love's commemoration.

Jeſu, bread of life moſt dainty,
e this all to me not empty;
uch leſs let me, to my damage,
raw nigh, without hearty homage:
ut let me amidſt this eating,
hy lov's depth be penetrating,
ill I hence ſhall make tranſition,
o th' eternal feat's fruition.

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129. 35.

CHRIST, th' eternal Lamb of God,
Died for man his rebel creature,
aid the ranſom with his blood,
To reſtore fall'n human nature:
hoſe that mourn their deep corruption
hare their Saviour's bleſt adoption.

This was loving like a God,
Who in wondrous condeſcenſion
nt his only Son abroad,
To reveal his bleſt intention:
hat the children of perdition
hould be heirs of God's fruition.

Now that we are reconcil'd
By the Son's humiliation;
ill not that triumphant child
Save us by his exaltation?
e, for whom he bore ſuch labour,
re the darlings of his favour.

4. Now we live by faith in Chriſt,
Eying ſtill his bright example,
Who for us was ſacrific'd,
And declares our hearts his temple.
Thus we ſinners boaſt with pleaſure
The poſſeſſion of this treaſure.

5. Father, to thy mercy-ſeat
Be our beſt of thanks directed;
Lord, the rage of ſin defeat,
Still aſſaulting thine elected:
And for ever, by thy ſpirit,
Fit us to proclaim Chriſt's merit.

---

430. 10.

O JESU! bridegroom of my ſoul,
Make me, a broken veſſel, whole,
By that ſweet blood which on the tree
Thou poureſt out for ſin and me.

2. Full of reproach, and full of fear
To thy bleſt table I draw near.
Oh, tho' I'm naked ſick and blind,
In mercy, caſt me notbehind.

3. O thou great maſter of the feaſt,
My king and ſpouſe, my rock and reſt,
Who haſt o'er ſin the victory won,
Put me the wedding garment on.

4. O great phyſician, open my eyes;
And heal my great infirmities.
Waſh ev'ry ſinful ſtain away;
And let me taſte thy grace to-day.

. Drive from me darkneſs, ſin and wrath
ndow me with a living faith ;
And mortify my proud ſelf love :
And let thy grace my glory prove.

. Thy body is of life the bread
o man in ſin and ſorrows dead.
Thy blood's the ſparkling wine of love ;
The richeſt in the ſtores above.

. Hung'ring and thirſting, lo ! I come.
h, find me at thy table, room.
To me of this bleſt banquet give,
And let me eat and drink, and live.

. Tear from my heart the root of ſin !
nd there let grace and goodneſs ſhine ;
Grace to fear God, and ſin eſchew ;
And goodneſs to give all their due.

. What ſoul or body want, ſupply ;
emove what's irkſome to thine eye :
Dwell in my heart ; and let me be
In ſtricteſt union with thee.

0. Againſt my ſoul when earth and hell
hall band ; or my own heart rebel ;
Subdue the foes : my heart ſubdue,
And keep me to thy ſervice true.

1. Adorn my converſation, Lord,
With all the graces of thy word ;
And, oh, prepare me all my days,
To keep thy law, and ſing thy praiſe.

2. That when, O gracious prince of life,
Thou call'ſt me from this world of ſtrife,
I may to thy bleſt preſence riſe
And ſup with thee above the ſkies.

131. 7.

COME, approach to Jesu's table,
Taste that food incomparable,
Which to us is freely given,
As an antepast of heaven.
Jesu's bride, his congregation,
Calls to mind her Saviour's passion,
With his body she is nourish'd,
By his blood refresh'd and cherish'd.

2. Far be gone all carnal reason,
At this awful blessed season,
Slaughter'd Lamb, we now desire it,
By thy love to be inspired.
This mysterious heav'nly blessing
Is all thought by far surpassing,
Deeply bow'd, may we adore thee;
Soul and body sink before thee.

3. Now is come our time sabbatic,
Lord, we feel thy pow'r emphatic
Ah, draw near to us, dear Saviour,
Let us taste thy grace and favour.
Thy communion's celebration
Bows me down to deep prostration,
May I never unprepared,
To my condemnation share it!

132. 8.

LORD, how divine thy comforts are!
How heav'nly is the place,
Where Jesus spreads the sacred feast
Of his redeeming grace!

There the rich bounties of our God,
And heav'nly glories ſhine;
here Jeſus ſaith, that "I am his,
"And my Beloved's mine."

"Here," (ſaith our kind redeeming Lord,
And ſhows his wounded ſide)
Behold the ſpring of all your joys,
"That open'd when I dy'd."

What ſhall we pay our heav'nly King
For grace ſo vaſt as this?
e brings our pardon to our eyes,
And ſeals it with a kiſs.

---

133. 8.

OGETHER with theſe ſymbols, Lord,
Thy bleſſed ſelf impart
nd let thy holy fleſh and blood
Feed the believing heart.

Let us from all our ſins be waſh'd
In thy atoning blood;
nd let thy ſpirit be the ſeal
That we are ſons of God.

Come, Holy Ghoſt, with Jeſu's love,
Prepare us for this feaſt;
nd let us banquet with our Lord,
And lean upon his breaſt.

---

134. 10.

HE congregation while below,
Being imperfect, tears muſt ſow,
t we expect once joy to reap,
nce we for Jeſu's mercy weep.

2. Meanwhile that we might bear in mind
His dying love to loſt mankind,
He hath, as his laſt teſtament,
To us bequeath'd the ſacrament.

3. He, when this feaſt was firſt ordain'd,
Its ſolemn import thus explain'd:
"This is my body, take and eat,
"That ye may never me forget.

4. "This is my blood, of which when e'er
"Ye drink, my death in mem'ry bear."
The church believes, and thus in faith
Partakes, and ſhoweth forth Chriſt's death.

5. But words can never rightly tell
What in our melted hearts we feel:
We taſte, experience, and poſſeſs
True joy and weep for thankfulneſs.

---

135. 10.

FOR that amazing love and grace,
Which doth our thoughts by far ſurpaſs,
To eat thy fleſh and drink thy blood,
Thanks be to thee, O Lamb of God.

2. Thy ſacred body thou didſt give
For us, that we thereby might live;
No pledge of love could be ſo great:
O may we ne'er thy love forget.

3. Thy precious blood for ſinners ſpilt,
Cleanſeth our hearts, removes our guilt,
The debt is paid which we incurr'd,
And we're to happineſs reſtor'd

Thy Holy Spirit with us leave,
o that we rightly may conceive,
Vhat thou for all believers haſt
repared in this bleſt repaſt.

---

136. 10.

O Church of Jeſus, now draw near
With humble joy and filial fear.
ccording to his teſtament
njoy the holy ſacrament.

. In this our wants are well ſupply'd,
nd we ſhow forth that Jeſus dy'd:
lay we abide by him in faith,
nd cleave to him in life and death.

Th' enjoyment of the fleſh and blood
f Jeſus Chriſt the Lamb of God,
ndoweth us with ſtrength and grace
o love and ſerve him all our days.

---

137. 8.

THAT doleful night before his death,
The Lamb, for ſinners ſlain
Did almoſt with his lateſt breath
This ſolemn feaſt ordain.

o keep thy feaſt, Lord we are met,
And to remember thee:
elp each poor ſinner to repeat,
"For me he dy'd, for me."

Thy ſuff'rings Lord each ſacred ſign
To our remembrance brings;
Ve eat the bread, and drink the wine,
Bu think on nobler things.

O tune our voices, and enflame
Our hearts with love to thee,
That each may greatfully proclaim,
"My Saviour dy'd for me."

---

138. 8.

WHEN we before our Saviour's face
Appear with contrite hearts,
He ſoothes our griefs, and pard'ning grace
To ev'ry one imparts.

2. When we commemorate his love,
He ſaith, "For you I dy'd:
"Behold my hands, behold my feet,
"And view my wounded ſide.

3. "Theſe are the wounds I bore for you,
"The tokens of my pain;
"By which I for your guilty ſouls
"Eternal life did gain."

6. Our thirſting hearts drink Jeſu's blood
That precious ranſom-price;
We eat his body broke for us,
And giv'n a ſacrifice.

5. Ah then we feel that life divine
In Jeſu's death abounds,
Eternal bleſſings from his croſs,
And healing from his wounds.

---

139. 10.

O That in Jeſu's church, his bride,
Sin might henceforth be mortify'd
By him, who her to ſave was ſlain,
And underwent ſuch racking pain.

2. O might our ſouls and bodies be
From ſinful ſtirring wholly free,
Mig t we, whilſt ſtill on earth we live,
To him the Vine, as branches cleave.

3. O were we free from ſtrange deſire,
Void of all foreign ſtrength and fire,
As dead to all corruption baſe,
As formerly to righteouſneſs.

4. Lord by the power of thy death,
Renew in us a living faith,
Whate'er is carnal, quite eraſe,
And ſanctify us by thy grace.

5. O church, now tremble awfully,
The Lord's death now prevadeth thee,
O may his ſacred body cure,
And make our ſouls and bodies pure.

---

140. 3.

JESUS, who to ſave haſt pow'r,
And who liveſt evermore,
For thy flock to intercede,
Helping us in time of need;

2. Thou who a divine repaſt
For the poor prepared haſt,
Giving thy own fleſh and blood
To the hungry ſinner's food.

3. Let thy pow'r divine, we pray,
Be our ſtrength and only ſtay,
Till we drop this mortal veſt,
And the ſpirit goes to reſt.

SANCTIFICATION.

141. 53.

LORD, thine image thou haſt lent me:
In thy never fading love:
I was fall'n; but thou haſt ſent me
Full redemption from above.
Sacred love I long to be
Thine to all eternity.

2. Love to bliſs thou haſt ordained
Me, e'er I began to be;
God of love! thou'ſt not diſdained
To become a man like me:
Love almighty and divine!
I would be forever thine.

3. Love! thou haſt for me endured
All the pains of death and hell;
Nay thy ſuff'rings have procured
Grace, above what man can tell.
Sacred love I long to be
Thine to all eternity.

4. Love! my life, and my ſalvation,
Light, and truth, eternal word!
Thou alone doſt conſolation
To my ſinking ſoul afford:
Love almighty and divine!
I wou'd be forever thine.

5. To thy bleſſed yoke thou'rt tying
Me with cords of grace and love;
While my heart is ever crying
(Looking to the realms above)

Sacred love ! I long to be
Thine to all eternity.

3. Love ! thou wilt for ever love me ;
And thy truth to me reveal.
Love ! thou wilt at length remove me
From the reach of death and hell.
Love almighty and divine !
I would be forever thine.

4. Love ! in mercy thou wilt raise me
From the grave of sin and dust :
Love ! I shall forever praise thee,
When in heav'n among the just :
Sacred love I long to be
Thine to all eternity.

Repeat :

Love almighty and divine !
I would be for ever thine.

---

142. 12.

STORMS and winds may blow and batter,
Nay, life's vessel overwhelm ;
Deem these trials no great matter,
If our Saviour guides the helm.

2. If with willing resignation,
Free from care, we acquiesce
In his ways, his consolation
Will alleviate our distress.

3. God is mighty to deliver,
None his power can withstand ;
In all trials whatsoever
He will be our gracious friend.

4. When his hour ſtrikes for relieving,
Help breaks forth amazingly,
And, to ſhame our anxious grieving
Often unexpectedly.

---

143. 29.

LORD, raiſe in me a conſtant flame
Of undefil'd devotion,
To ſeek to thy almighty name
When ſin in me's in motion,
Vouchſafe, that I with joy eſpy
Thy preſence in affliction;
And grant me care to ſhun the ſnare
Of ſinful contradiction.

2. Draw me by penitential ſmart
To holy reſignation;
Create anew my vicious heart,
And make it thine oblation.
Let me ſhed tears for all the years
Miſpent in ſinful pleaſure.
Give gen'rous hands to make amends
For waſted time and treaſure.

3. Quench all my luſt and carnal fire;
The fuel of damnation,
And turn the ſtream of my deſire
To ſtrive for my ſalvation;
Lord, grant, that I may ne'er deny
Thy truth in perſecution.
Thy grace ſuppreſs all ſelfiſhneſs,
To keep me from pollution,

4. All angry motions turn in me
Into a meek behaviour;

Endow me with humility,
The garment of my Saviour:
Whate'er of sin remains within,
Destroy in its first movement;
Let love and peace, the fruits of grace,
Make daily new improvement.

5. Encrease faith, hope, and charity,
By holy meditation,
And make me tread with constancy
The paths of thy salvation.
To guard my tongue from speaking wrong,
Or giving bad example,
The body feed yet take great heed,
Not to defile thy temple.

6. Grant, that by faithful diligence
I may adorn my station,
Nor by proud impious pretence
Lose thy communication.
Indecency and cruelty
Remove from thought and action;
Hard-heartedness and ev'ry vice
Root out, with their infection.

7. Make me, by foll'wing good advice,
Forsake discover'd error,
The needy help without disguise;
And friends and foes to pray for;
Serve ev'ry mortal as I can;
Hate sin, and shun its pleasure.
Thy saving word conduct me, Lord,
Till I obtain thy treasure.

144. 17.

IN God, the Lord moſt juſt,
I place my only truſt,
For he is my redeemer
From ſin and the blaſphemer,
He can and will relieve me
From what may hurt and grieve me.

2. Tho' ſin doth rage and tear,
Yet I will not deſpair,
For Chriſt is my ſalvation,
In ſpite of all damnation:
On him I am relying
While living, or when dying.

3 Should my laſt minut come;
That will convey me home,
Where I ſhall ſee th' intention
Of Chriſt and his redemption.
I die now or to-morrow
Then ceaſe all ſin and ſorrow

4. O Lord God, Jeſus Chriſt,
Our Saviour and high-prieſt,
Thy bloody wounds and paſſion
Surpaſs our declaration.
No praiſe of men or ſpirits
Can raiſe up to thy merits.

5. Amen, with one accord
Let us intreat the Lord
To guide us with his ſpirit,
Till we at laſt inherit
Our great Redeemer's glory.
Farewell what's tranſitory.

145. 10.

BEFORE thy throne I now appear,
O Lord, bow down thy gracious ear
To me; and cast not from thy face
A sinful wretch who sues for grace.

2. Thou father of eternity.
Thine image hast impress'd on me:
In thee I am, and live, and move;
Nor can I breath without thy love.

3. Oft hast thou snatch'd me from distress,
And rais'd me oft when comfortless;
When but a step nay one hair's breadth
Was 'twixt my tott'ring life and death.

4. My sense and reason come from thee;
And sustenance thou giv'st to me;
A Christian friend bestow'st withal,
To aid me when I'm like to fall.

5. Thou Son! by thy most precious blood
Hast purchas'd everlasting good:
The cursing law thou dost repeal,
And sav'st me from the rage of hell.

6. When sin and satan me empeach,
And conscience is within their reach,
As mediator thou step'st in,
And sav'st me from the curse of sin.

7. My intercessor and high priest,
My joy, truth comfort and my rest!
Thy all-sufficient merit is
The source of my eternal bliss.

8. Thou Holy Ghost! Supremest good,
Disposer of the heav'nly food,

What can be counted good in me,
But what proceeds alone from thee?

9. Through thee, I now my God adore,
And call him father evermore;
Through thee, thy word and sacrament
I see and hold with great content.

10. Through thee, I'm in temptation free
From fear and sad despondency;
Through thee, I'm quicken'd oft to taste
The sweets of thine eternal rest.

11. This makes my heart and tongue rehearse
Thy glorious praise in faithful verse,
For all the grace and mercy free
Thou, to this hour, hast shed on me.

12. Beseeching thine almighty grace
To aid me till I've run my race:
Whilst all thou hast conferr'd on me,
Intirely is ascrib'd to thee.

13. Give me a heart that is sincere,
To love the truth, and persevere
In real Christianity,
And shun all foul hypocrisy.

14. Forgive the sins of early days;
Forgive the sins of carelessness:
Give me true faith and charity,
That all my hope may rest in thee.

15. A blessed exit grant I make;
And when at last I shall awake,
O, let me see thy glorious face,
And reap the endless joys of grace.

146. 38.

THIS yields true joy and pleasure
To Christ, when with one voice,
His people in their measure
Exalt his sacrifice,
And praise him for the wounds which he
Receiv'd for our redemption
Upon th' accursed tree.

2. Of his complete salvation
I'll witness here below,
And gladly make confession,
Resolv'd nought else to know.
God in his wisdom did ordain,
That poor repenting sinners
His righteousness should gain.

3. No holiness availeth
With God, but this alone;
The Holy Spirit sealeth
This truth, that in the Son
By faith we're freely justify'd,
And gain sanctification,
Because for us he dy'd.

147. 52.

ANOTHER step is made with God
Tow'rds mine eternal station,
To thee through all this pilgrim road
I've made my heart's oblation;
O source! from whom my life depends,
And every heav'nly grace descends
Into my longing bosom.

2. I'm counting minutes, days and years,
Which ſeem too ſlowly moving,
Till that long wiſh'd for time appears,
T' embrace thee, Lord, ſo loving:
Till all what mortal is in me
Be wholly ſwallowed up in thee,
And I become immortal.

3. 'Tis from thy flaming love I find,
My ſoul is thus delighted,
That all the pow'rs of heart and mind
Are ſo with thee united;
That thou in me, and I in thee,
And yet I cannot ceaſe to be,
For ever drawing nearer.

4. O that thyſelf would'ſt haſte to come:
I'm watching every motion,
Ere death ſurprize me with my tomb,
And end this dull devotion:
Come in thy glorious majeſty,
Look, how thy ſervant waits for thee,
Whoſe loins are ready girded.

5. And ſince the oil of gladneſs is
Pour'd in my ſoul and Spirit,
And I rejoice in preſent bliſs
With what I ſhall inherit.
The light of life ſhines forth in me,
And keeps my lamb thus trimm'd for thee,
To welcome my beloved.

9. Thy longing ſpouſe is crying come,
Come, ſays the pilgrim lover;
She calls, and ſtill repeats her tone,

Come, Jesu! love's improver!
Then, haste my Lord, and spouse divine,
Thou surely know'st that I am thine,
Most sacredly united.

. Though to my wisdom be resign'd
The proper time and measure,
Yet thou art always well inclin'd
To hear me call with pleasure:
nd see me thus improve thy grace,
Vith carefulness to run my race,
To meet thee my redeemer.

I am content that nought of all
Can breed a seperation
Twixt me and thee, when I can call
My bridegroom and salvation;
nd that thou, dearest prince of life!
Vilt make me thine espoused wife,
And coheir of thy kingdom.

Lord! I adore thy lasting grace
For this new date and station,
hat thou hast brought me tho' these days
And nearer to salvation:
hus stepping forward by degrees,
ill reaching at that blessed place
Jerusalem above me.

. And should my hands be tir'd at length,
My feeble knees grow sinking,
hen Lord afford new grace and strength,
To keep my faith from shrinking,
hat through thy pow'rful aid, O God!
y feet may run the heav'nly road
Without an intermission.

11. My ſoul! march boldly on in faith,
Be not diſmay'd nor frighted,
Nor trifles turn thee from thy path,
With what the world's delighted:
But ſhould thy race too ſlowly move,
Then ſtretch the wings of fervent love,
And ſoar aloft like eagles.

12. Jeſu! my ſoul has taken flight
From earth to heav'n already;
Thou haſt, O ſcource of love and light!
Exhauſted ſoul and body.
Farewell ye fleeting hours of time,
Mine element is more ſublime,
Since I'm in Jeſu living.

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148. 18.

TELL me no more of golden treaſures,
Of pomp and beauty here below;
There's nought can give me ſolid pleaſures,
Of what the world can make a ſhow.
Let every one his love proclaim,
The love to Jeſus is my aim.

2. He is alone the ſource of gladneſs,
My gold my treaſure and my love,
On whom I fix my eyes in ſadneſs,
His ſight can all heart-ake remove.
Let all mankind their love purſue,
The love of Chriſt I have in view.

3. How tranſient's all the worldly pleaſure?
Created beauty cannot laſt:
Old time diminiſhes at leiſure,
What human hands in form have caſt.

et others love whate'er they pleaſe,
My love to Chriſt ſhall never ceaſe.

. He is my life I can rely on,
The truth itſelf, th' eternal word,
He is the Vine, I am his Scion,
He is my ſoul's firm rock and fort:
ll men may love whate'er they will,
eſus I love with fervent zeal.

. He is the King of endleſs glory,
The Lord of all celeſtial hoſt,
o laſting joys he can reſtore me,
Remove what ſtill afflicts me moſt.
he world may love their ſhort delight,
y love to Chriſt is infinite.

No power can ſhake his heav'nly palace,
His kingdom don't with time decay,
is throne's beyond the reach of malice,
His ſcepter bears th' eternal ſway:
et others hunt for meaner loves,
he love to Chriſt my ſoul approves.

His riches are beyond conception,
His ſtores admit of no decay,
is ſov'reign goodneſs paſt expreſſion
Doth he not every where diſplay?
ankind may love what they admire,
y love to Chriſt ſhall never tire.

He will exalt my preſent ſtation
O'er all, and make it like his own;
e will enrich his poor relation
With ſolid treaſures yet unknown.
hat fav'rits other may eſpy,
Jeſu's love I'll live and die.

9. Though want on every ſide attensd me,
As long I ſojourn from my home,
Yet thoſe ſupports he timely ſends me,
Beſpeak more glorious things to come.
Thus let me love in ſilence ſtill,
My Jeſus and his holy will.

---

149. 8.

BESPRINKLE with thy blood my heart,
O Jeſus, Son of God;
And take away whate'er thy grace
Hath hitherto withſtood.

2. Deaden my nature's active fire,
And end all uſeleſs ſtrife;
That I may henceforth only thirſt
For thee, the well of life.

3. Here may I ſtay, and drink my fill,
And ne'er from hence depart;
My longing is for evermore:
"Fix at this ſpring my heart."

4. Dear Saviour, thou well know'ſt how oft
I've turn'd away from thee:
O let thy work renew'd to-day
Remain eternally.

---

150. 8.

HOW can a ſinner here below
Be pleaſing unto God?
By his own righteouſneſs?—O no;
Alone through Jeſu's blood.

2. If any thing in us appears
Unlike to Jeſu's mind,

o own it with repenting tears
h, may we be inclin'd.

A child of God for ever pants
More like his Lord to be,
ho' with conviction ſtill he grants,
That none is good but He.

Oft as in ſpirit Chriſt he views
This is his humble cry,
hich he continually renews:
"As thou waſt, O were I!"

"Whate'er is carnal, thro' thy grace,
"In me be mortify'd;
Thus clothed in thy righteouſneſs
"I ſhall in thee abide."

---

151. 3.

ESUS Chriſt, thou Son of God,
Who aſſum'dſt our fleſh and blood,
ho for us haſt death endur'd,
nd eternal life procur'd:

O receive our thanks and praiſe,
or thy boundleſs love and grace,
or thy having on the croſs
ffered to retrieve our loſs.

When we ſee our names enroll'd
Mongſt the ſheep of Jeſu's fold,
ond'ring, we ourſelves confeſs
ndeſerving of ſuch grace;

And when we explore the end,
hy our Lord would condeſcend
o aſſume humanity,
s thereby to ſanctify.

5. Then, midſt failings numberleſs,
We rejoice that we are his ;
And if we his word obey,
Each of us may cleanſe his way.

6. Tho' the outward mark and ſcar
Of the fall doth ſtill appear,
Yet we're freed from ſin's hard yoke,
Since our bonds and chains he broke.

7. Mighty God, we humbly pray,
Carry thy victorious ſway
In the fleſh to ſuch a length,
That we gain thy godlike ſtrength.

8. Grant that ever one in truth
May, in all he ſpeaks or doth,
Give clear evidence thereof,
By obedience, faith and love.

---

152. 10.

MEEK, patient Lamb of God, impart
Thy meekneſs to my ſtubborn heart ;
Grant me to keep thee full in view,
And thy example to purſue.

2. Thy blood preſerve my garments clean
From ev'ry ſpot and ſtain of ſin :
As a wiſe virgin, to prepare
For meeting thee be all my care.

3. Beſtow on me a ſimple mind,
To ev'ry hurtful fancy blind ;
Thy meekneſs, true ſincerity,
And needful wiſdom, grant to me.

4. Thou holy, ſpotleſs lamb of God,
My worthleſs heart make thy abode.
O may I in thy image grow,
And honor thee in all I do.

153. 3.

JESUS, who for me haſt dy'd,
Grant I may in thee abide;
Set me, Lord, unto thy praiſe;
Water me with ſhow'rs of grace.

2. Make my heart a garden fair,
Which ſuch pleaſant fruit may bear,
As affords true joy to thee,
And thy father conſtantly.

3. In thy garden here below,
Water me, that I may grow;
When all grace to me is giv'n,
Then tranſplant me into heav'n.

154. 12.

WHEN ſimplicity we cheriſh,
Then the ſoul is full of light;
But that light will quickly vaniſh,
When of Jeſus we loſe ſight.

2. He who nought but Chriſt deſireth,
He whom nothing elſe can cheer,
But the joy which he inſpireth,
Lending to his voice an ear;

3. Who ſincerely loveth Jeſus,
And upon his grace depends,
Who but willeth what him pleaſes,
Simply foll'wing his commands.

4. Who to Jeſus humbly cleaveth,
And for him can all things leave,
Yea, in cloſeſt union liveth
Without Saviour, Lord, and Chief.

5. Who in Jesus Christ abideth,
And from self-dependence free,
In nought else but him confideth,
Walks in true simplicity.

6. He who is by Christ directed,
And who trusts his Shepherd's care,
He is graciously protected;
And no danger needs to fear.

---

155. 8.

BELOVED Saviour, Prince of life,
To us thy Spirit give;
We pant to hear that sacred voice
Which bids poor sinners live.

2. Open to us those living springs,
Which from thy wounds do flow:
Dart down thy bright refreshing beams,
To us thy goodness show.

3. 'Tis thy desire to save the lost,
To ease them of their pain;
Therefore we cry to thee, O Christ,
Who for our sins wast slain.

4. O'erstream our souls with thy rich grace
To us reveal thy will;
O be thou our Immanuel,
Thy work in us fulfil.

---

156. 8.

NONE God the Father's favor share,
Or heaven's kingdom win,
But such as little children are,
And as such enter in.

2. The high and mighty ones the Lord
Doth from their ſeats put down;
But to the poor doth grace afford,
And them with bleſſings crown.

3. O may I with ſubmiſſiveneſs,
Dear Lord be taught by thee;
To thee obedience ſhow thro' grace,
And learn humility.

4. Jeſus, I humbly thee implore,
Grant me thy ſpirit's light,
That he may teach me evermore,
And guide my ſteps aright.

5. A lowly mind impart to me,
According to my pray'r;
Since thoſe, who know their poverty,
To the moſt high are near.

6. Thou, who'rt in heav'n above ador'd,
Doſt with the contrite dwell,
Revive the humble by thy word,
The broken-hearted heal.

7. Therefore, my ſoul, delight no more
In this world's vanity:
Look forward; Jeſus hath in ſtore
Unfading joys for thee.

8. Lord Jeſus Chriſt, O may I grow
In knowledge and in grace!
Grant that in me while here below,
Thy likeneſs each may trace.

---

157. 15.

JESUS, my higheſt treaſure,
In thy communion bleſt,

5. Who in Jesus Christ abideth,
And from self-dependence free,
In nought else but him confideth,
Walks in true simplicity.

6. He who is by Christ directed,
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In knowledge and in grace!
Grant that in me while here below,
Thy likeneſs each may trace.

---

157. 15.

JESUS, my higheſt treaſure,
In thy communion bleſt,

I find unſullied pleaſure,
True happineſs and reſt.
Myſelf as an oblation
I have to thee aſſign'd,
Becauſe thou through thy paſſion,
Has heal'd my ſin-ſick mind.

2. O joy, all joys exceeding,
Thou Bread moſt heavenly,
When I on thee am feeding,
Thou doſt me ſatisfy.
With marrow and with fatneſs,
With comfort, joy and peace,
And fill'ſt my heart with gladneſs,
Aſſuaging my diſtreſs.

3. Let me perceive thy friendly
Thy cheering countenance,
Spread through my heart its kindly
Enliv'ning influence.
Without thee, gracious Saviour,
To live is nought but pain;
T' enjoy thy love and favor
Is happineſs and gain.

4. Earth's glory to inherit
Is not what I deſire:
My heav'nly minded ſpirit
Glows with a nobler fire,
Where Chriſt himſelf appeareth
In brighteſt majeſty,
And for his own prepareth
A place, I long to be.

158. 31.

O, could we but love that Saviour,
Who loves us so ardently,
As we ought, our souls would ever
Full of joy and comfort be!
If we by his love excited,
Could ourselves and all forget,
Then, with Jesus Christ united,
We should heav'n anticipate.

2. Did but Jesu's love and merit
Fill our hearts both night and day,
And the unction of his spirit,
All our thoughts and actions sway:
O might all of us be ready,
Cheerfully to testify
How our spirit, soul and body,
Do in God our Saviour joy.

159. 8.

TEACH me yet more of thy blest ways,
Thou slaughter'd Lamb of God;
And fix and root me in the grace
So dearly bought with blood.

2. O tell me often of each wound,
Of every grief and pain;
And let my heart with joy confess,
From hence comes all my gain.

3. For this, O may I freely count
Whate'er I have but loss,
And ev'ry name, and ev'ry thing,
Compar'd with thee, but dross.

4. Engrave this deeply in my heart,
With an eternal pen,
That I may in my ſmall degree,
Return thy love again.

5. But who can pay that mighty debt,
Or equal love like thine?
My ſtubborn, cold, and lifeleſs heart,
To thankfulneſs incline.

---

160. 3.

DEAREST Jeſus, come to me,
And abide eternally;
Friend of needy ſinners come,
Fill and make my heart thy home.

2. Oftentimes for thee I ſigh,
Nothing elſe can give me joy.
This is ſtill my cry to thee,
Deareſt Jeſus come to me.

3. Should I in earth's pleaſures roll,
None could ſatisfy my ſoul.
Thee, O Jeſus! I adore,
Thou'rt my pleaſure evermore.

4. Son of God, my deareſt Lord,
Thou'rt my ſhield and great reward:
Thee I take in quite alone,
Thee I call beloved one.

---

161. 5.

JESUS will I never leave,
Whilſt I breathe and have my ſenſes,
From his merits I receive
Pardon for my paſt offences:
All the powers of my mind,
To my Saviour are reſign'd.

2. Earth or heav'n can't satisfy
One desire, which God inspireth,
Only Jesus can supply
What my needy heart requireth;
He all losses can retrieve,
Him I'll therefore never leave.

3. I'll with Jesus never part,
He's my only delectation,
And affords unto my heart
Never ceasing consolation.
All that can true pleasure prove,
I enjoy in Jesu's love.

4. He is mine, and I am his,
Join'd with him in close communion,
And his bitter passion is
The foundation of this union,
Full of hopes, which never yield,
Firm on him, my rock, I build.

5. O the happy hours I spend
With him in blest conversation;
He's my near and faithful friend,
Full of grace, peace, and salvation,
Yea, the look at Jesu's wound
With delight and joy abounds.

6. With my Jesus I will stay,
He my soul preserves and feedeth;
He, the Life, the Truth, the Way,
Me to living waters leadeth:
Blessed, who can say with me,
Christ, I'll never part from thee.

162. 10.

DEAR Jesus when I think on thee,
My heart for joy doth leap in me;
Thy blest remembrance yields delight,
Till faith is changed into sight.

2. When thou art near, I must confess,
I feel a bliss I can't express.
Thy love, my Saviour, ne'er can cloy,
Fountain of bliss, and source of joy.

3. O let me ever share thy grace,
Still taste thy love, and view thy face,
Still let my tongue resound thy name,
And Jesus be my constant theme.

4. Thy love and mercies all exceed:
The more I on these dainties feed,
The more my eager soul is bent
To live but in that element.

5. Bless'd Jesus, what delicious fare,
How sweet thy entertainments are!
Never did angels taste above
Redeeming grace and dying love.

163. 3.

THEY, who Jesu's foll'wers are,
And enjoy his shepherd's care,
By a mutual, hearty love
Their belief in Jesus prove.

2. From their being join'd in one,
By the faith of God's dear Son,
Boundless blessings they receive,
And to Christ desire to live.

3. None in his own wiſdom truſts,
None of his attainments boaſts,
Each his brother doth eſteem,
And himſelf the meaneſt deem.

4. They're delighted, when they all
With one voice on Jeſus call;
And when fitly, without ſtrife,
Each his duty doth in life.

5. Meek they are to all mankind,
To good offices inclin'd,
Ready, when revil'd, to bliſs,
Studious of the public peace.

6. Tender pity, love ſincere
To their enemies they bear,
And, as Chriſt affords them light,
Order all their ſteps aright.

7. Jeſus, all our ſouls inſpire,
Fill us with love's ſacred fire,
Thus will all in us perceive
That we in thy name believe.

8. May it to the world appear,
That we thy diſciples are,
By our loving mutually,
By our being one in thee.

---

164. 8.

O Let thy love our hearts conſtrain,
Jeſus, thou God of love,
The bond of peace may we maintain;
All diſcord far remove.

2. Us into cloſeſt union draw,
And in our inward parts
Write thou indelibly thy law;
Let love pervade our hearts.

3. Who would not now purſue the way
Where Jeſu's footſteps ſhine?
Who would not own the pleaſing ſway
Of charity divine?

4. United firmly by thy grace,
We ſhall thy foll'wers prove;
The frowning world muſt then confeſs;
"See how theſe chriſtians love."

---

165. 10.

TH' enjoyment of Chriſt's fleſh and blood,
Which is on earth our higheſt good,
His members cloſely ſhould unite,
And them to mutual love excite.

2. Love he moſt ſtrongly did enforce
Juſt ere he finiſhed his courſe;
For love moſt fervently he pray'd,
Before in death he bow'd his head.

3. O that the Lord could quite fulfil
In us his teſtament and will;
To love each other we deſire;
Come, ſacred love, our hearts inſpire.

4. We'll join together, heart and hand,
To walk towards the promis'd land;
For his appearance may with care
Each member day and night prepare.

5. Till we the Lord our righteouſneſs
Shall ſee in glory face to face;
Till we ſhall ſee the Lamb once ſlain,
O may we one in him remain.

---

166. 10.

HOW pleaſant is love's harmony,
When brethren truly dwell
Together in heart's unity,
And cordial friendſhip feel.

2. Lord Jeſus, who that very night
Ere thou didſt bleed and die,
With thy diſciples warmly urg'd
Love's ever ſacred tie.

3. Remind thy little flock, too apt
Among themſelves to jar,
That all thy members unity
Was ev'n thy dying care.

---

167. 24.

JESUS, grant me to inherit,
Strengthen'd by thy aiding grace,
Thro' the guidance of thy Spirit,
All the fruits of righteouſneſs.
Grant me true humility,
Faith and zeal to live for thee;
To mankind, O make me gracious,
To my friends and foes propitious.

2. Give me grace in all conditions
Firmly to adhere to thee,
And, 'midſt all the exhibitions
Of thy boundleſs love to me,

To let my poor neighbors ſhare
In my plenty and my pray'r :
By thy love to me imparted
Make me always tender hearted.

---

168. 31.

FLOCK of Jeſus be united,
Covenant anew with him.
By his love divine excited,
Praiſe and ſerve his holy name :
O that nothing whatſoever
May relax this bleſſed tie ;
In thy love, moſt gracious Saviour,
Grant us all ſtability.

2. With love's ardor to be fired,
Be our aim continually,
So that, ſhould it be required,
For the brethren we could die :
O what boundleſs love did Jeſus
To his enemies diſplay !
May his holy pattern teach us,
How that love ſhould bear the ſway.

3. O that we, his ſteps to follow,
'Midſt affliction, ſcorn and ſpite
And his ſacred name to hallow,
Did each other more excite ;
Ev'ry one ſtir up his brother
To keep Jeſus ſtill in view,
Thus encouraging each other
His example to purſue.

4. Thus the ſouls he join'd together
Will, according to his pray'r,

Be accepted of his Father,
And his kind protection ſhare:
Lord, as thou'rt with him united,
Grant we likewiſe one may be,
And, by genuine love excited,
Serve each other willingly.

---

169. 3.

JESUS, we look up to thee,
Let us in thy name agree;
Thou, who art the Prince of peace,
Bid contention ever ceaſe.

2. By thy reconciling love
Ev'ry ſtumbing-block remove:
Lord, us all in thee unite,
To enjoy thy ſaving light.

3. Make us all one heart and mind,
Courteous, merciful, and kind,
Lowly, meek in thought and word,
As thou waſt, moſt gracious Lord.

4. Let us for each other care,
Each the other's burden bear;
In our conduct patterns be
Of unfeign'd humility.

---

170. 10.

BEHOLD us, Lord, rough ſtones we are,
Yet for thy building us prepare,
Reject not one of us, we pray,
Thy Spirit's voice may we obey.

2. O may thy flock ſtill more increaſe
In mutual love, and perfect peace;
With harmony, and fervent zeal,
Serve thee, and do thy holy will.

3. Lord, grant us a forgiving mind,
To patience and to peace inclin'd,
That we may with each other bear;
To cheriſh love be all our care.

4. Tender compaſſion may we ſhow,
Share in each other's weal and woe,
With thoſe who joyful are, rejoice,
And with the weeping ſympathize.

5. At all times may we ready be,
As far as our ability
Permits us, to relieve the want
Of all the poor and indigent.

6. Yea, this be our concern, to ſeek
In nothing to offend the weak,
But bear with their infirmities,
And thus preſerve the bond of peace.

7. Grant us in meekneſs to reclaim
Thoſe, who have been in ought to blame,
Mindful that we, as well as they,
Are liable from thee to ſtray.

8. May we, tho' gifts be manifold,
As members of one body, hold
One doctrine, and be ever led
By thee, our Maſter, Lord, and head.

9. O make us quite conform'd to thee,
And grant us true humility,
That we, ſupported by thy grace,
May in our walk ſhow forth thy praiſe.

PRAISES.

171. 10.

NOW come, ye chriſtians all and bring,
With chearful hearts and voices,
Due praiſes to our God and king,
Whoſe holy court rejoices
To ſee the wonders of his love,
Which brought redemption from above,
Beyond our expectation.

2. As ſatan's ſlave in ſin I lay,
Deſpairing of ſalvation,
Satan had got a mighty ſway
God was my deteſtation;
And ſinking deeper bg degrees
Into this deſperate diſeaſe,
Was nearly loſt for ever.

3. Good works would here not ſerve my turn
They could produce no merit;
Rebellion made my free will burn
Againſt thy holy ſpirit.
My anguiſh drove me to deſpair;
Death was my mirrour every where,
The preſage of hell-torment.

4. But, O unutterrable grace!
That pity'd my condition!
Th' eternal Jeſus took my place
To ſave me from perdition;
Down to this world the ſaviour flies,
Stretches his ſacred arms and dies,
For me a wretched ſinner.

5. Juſtice was pleas'd to bruiſe the God
And author of ſalvation,
To pay its wrongs with heav'nly blood,
And quench hell and damnation,
Infinite racks and pangs he bore,
And roſe; the law could aſk no more
Of this my Mediator.

6. Thus the redeemer ſpake to me
In ſmiling condeſcenſion:
I wholly give myſelf for thee
T' unvail this my intention,
That I am thine with all I have,
And purchas'd by the croſs and grave:
No foe ſhall diſunite us.

7. I'll raiſe again, retake the crown
And glory of my father,
From thence I'll ſend my ſpirit down
To bring my ſaints together;
His comforts ſhall abide with thee,
To ſtrengthen thy belief in me,
And ſeal thy ſure ſalvation.

8. What I have ſuffer'd, done and taught,
Shall be thy rule of action,
That all thy neighbours may be brought
To follow my direction.
Beware of other guides of faith;
Stick to my ſelf-denying path,
The ſafeſt way of glory.

172. 9.

NOW let us praiſe the Lord with body, ſoul and ſpirit,
Who doth ſuch wondrous things beyond our ſenſe and merit,
Who from our mothers womb and tender infancy
Preſerves our tender lives in health and liberty.

O gracious God, beſtow on us, whilſt life's remaining;
And ever chearful mind, and peace that's ever reigning,
Keep us in innocence and chriſtian conſtancy:
Thy Grace convey us home to bleſt eternity.

All praiſe and glory be to God our heav'nly father,
And to his only Son, who all his ſaints does gather,
And to the Holy Ghoſt, O bleſſed three and one!
Thy might and majeſty to all the world be known.

173. 54.

MY ſoul exalt the Lord thy God,
And all that's in me bleſs his name,
Make known his wondrous works abroad,
And oh, my heart retain the ſame;
He pardons all thy treſpaſſes,
Thy frailties he repairs;
Preſerves thy life from great diſtreſs,
With mercy crowns thy years;
He ſatisfies thy mouth with good,
Renews thine age with ſtrength?
The Lord hath judgments for the proud,
And ſave th' oppreſs'd at length.

2. He has reveal'd his wondrous ways;
By Moſes was his juſtice known;
He ſent the world his truth and grace,
By th' incarnation of his Son.
His anger doth abate betimes,
And when his rod is felt,
His ſtrokes are fewer than our crimes,
And lighter than our guilt;
His grace ſhall be forever bleſt
With thoſe that love his name;
Far as the eaſt is from the weſt,
He caſts our ſin and ſhame.

3. As fathers mov'd with tenderneſs,
Correct their growing childrens fauls,
So chaſtens God, yet loves no leſs
Thoſe who revere him in their thoughts;
He knows our ſhort but feeble breath,
He knows we are but duſt,
His riſing wrath is big with death;
His ſummons die we muſt.
Our tranſient days paſs quickly away,
They're like the tender flower,
One blaſting gale, one ſcorching ray
Deſtroys it in an hour.

4. But thy compaſſions, Lord, endure,
Now and to all eternity,
And all ſhall find thy promiſe ſure,
That keep thy ſtatutes faithfully.
The Lord our great and glorious king,
Has fix'd his throne on high;
Ye angels, to his glory ſing,
And men beneath the ſky.

Join hearts, and lips with one accord,
And praiſe his holy name,
My ſoul according to his word,
Do thou repeat the ſame.

. To Father, Son, and Holy Ghoſt
Be glory, might and majeſty ;
He is the God of whom we boaſt ;
On whoſe kind promiſe we rely ;
Let our united zeal be ſhewn
His glorious fame to raiſe :
For he's the God, whoſe name alone
Deſerves our endleſs praiſe.
Thus we with humble confidence
Sum up our beſt deſire,
And ſaying amen, in this ſenſe,
Our faith ſhall ne'er expire.

---

174. 9.

WHAT thanks can I repay to thee, my God, my Saviour,
For thy long-ſuff'ring grace, and father-like behaviour ?
When I was but a lump of ſin and treſpaſſes,
Did nothing but provoke thy wrath, O God of grace.

Great love haſt thou beſtow'd on me, thy wretched creature ;
Malice I multiplied, but thou thy loving nature :
I contradicted thee ; repentance I deferr'd ;
But thou delayd'ſt the pain I had ſo long deſerv'd.

3. That now I'm turn'd to thee, is wholly th
production ;
Thou haſt ſubdu'd in me the tyrant of corruption
Lord, 'tis thy ſov'reign love, that's ev'ry morn
renew'd,
Has broke my flinty heart, and with thy grac
endu'd.

4. What could I of myſelf but grieve thy holy ſpiri
Finding thy grace was paſt my own deſire and meri
I'd pow'r enough to fall from thee, the God o
grace,
But could not raiſe my ſelf, to ſeek thy righ
teouſneſs.

5. 'Tis thou haſt lift me up, & ſet my feet a running
The ways of thy commands, which I before wa
ſhunning.
Amazing work of grace, to change a rebel ſo
That now I love the truth, and ſhun of ſin the wo

6. That I may not relapſe into my old condition
Grant me thy conſtant aid, & grant me ſtill contritio
Exert thy mighty ſtrength in mine infirmity ;
Renew my mind to love and ſerve thee conſtant

7. Lord, guide me by thy hand while my frail l
is moving,
Leave me not to myſelf, nor to my nature's rovi
Except I'm led by thee, my feet miſtake thy wa
Supported by thy hand, I run the paths of gra

8. O Father, glorious God, hear this my ſupplicati
Lord Jeſu, ſource of grace, reveal thy great ſalvati
God, Holy Ghoſt, be thou my guide and govern
Then ſhall I praiſe thee right both now and ev
more.

175. 13.

ALL glory to the ſov'rein good
And Father of Compaſſion,
The God our help and ſure abode,
Whoſe gracious viſitation
Renews his bleſſings ev'ry day,
And takes our greateſt grief away,
Give to our God the glory.

2. The heav'nly hoſts with awe proclaim
The praiſe of their creator;
All living on this earthly frame,
All that's produc'd in nature,
Speak their divine original,
Impreſt moſt wiſely on them all:
Give to our God the glory.

3. What is created by our God,
Enjoys his preſervation;
'Tis he extends o'er all abroad
His father-like compaſſion.
Throughout the kingdom of his grace
Prevail his truth and righteouſneſs:
Give to our God the glory.

4. In my diſtreſs I rais'd with faith
To God my ſupplication;
My Saviour reſcued me from death;
And gave me conſolation.
This makes my heart with thankfulneſs
Rejoice before the Lord of grace:
Give to our God the glory.

5. The Lord in truth has ne'er forſook
His faithful generation;

He's ſtill their refuge, ſtrength and rock,
Their buckler of ſalvation ;
He leads them with a mother's care ;
Through diſmal dangers, guards from fear :
Give to our God the glory.

6. When all the creatures here deny
Their help and conſolation,
Our great creator then is nigh,
With ſuccour and campaſſion,
And ſets the humble ſouls at reſt
That live abandon'd and oppreſt :
Give to our God the glory.

7. Thy praiſe, O Lord ! ſhall be my ſong
As long as breath I'm drawing,
Thy name ſhall dwell on every tongue
Where'er thy love is growing.
My heart ! with all thy ſtrength adore
This God of grace this God of pow'r ;
And give him all the glory.

8. All ye that name the name of Chriſt,
Giveto our God the glory ;
All who confeſs his pow'r the high'ſt
Deſpiſe what's tranſitory ;
Renounce the idols of your own.
The Lord is God whoſe name alone
Deſerves all praiſe and glory.

9. Then come before his holy face
With joyful acclamation ;
Extol the wonders of his grace,
In your ſubmiſſive ſtation ;
The Lord has order'd all things beſt,
Ye convert ſouls in eaſt and weſt
Give to our God the glory.

176. 8.

WHEN languor and diſeaſe invade
This trembling houſe of clay,
'Tis ſweet to look beyond our cage,
And long to fly away.

2. Sweet to look inward and attend
The whiſpers of his love;
Sweet to look upward to the place
Where Jeſus pleads above.

3. Sweet to look back and ſee my name
In life's fair book ſet down;
Sweet to look forward, and behold
Eternal joys my own.

4. Sweet to reflect, how grace divine
My ſins on Jeſus laid;
Sweet to remember that his blood
My debt of ſuff'ring paid.

5. Sweet in his righteouſneſs to ſtand,
Which ſaves from ſecond death;
Sweet to experience day by day
His ſpirits quick'ning breath.

6. Sweet on his faithfulneſs to reſt,
Whoſe love can never end;
Sweet on his covenant of grace
For all things to depend.

7. Sweet in the confidence of faith,
To truſt his firm decrees;
Sweet to lie paſſive in his hands,
And know no will but his.

If ſuch the ſweetneſs of the ſtreams,
What muſt the fountain be,
Where ſaints and angels draw their bliſs
Immediately from thee.

177. 10.

TO God let all the human race
Bring humble worſhip mixt with grace;
Who makes his love and wiſdom known,
By angels, that ſurround his throne.

2. Theſe angels, whom thy breath inſpires,
Thy miniſters are flaming fires
And ſwift as thought their armies move,
To bear thy vengeance, or thy love.

3. They joy t'obey thy bleſſed will;
They love t'increaſe their knowledge ſtill;
They always ſerve the Lord their rock,
In keeping guard around thy flock.

4. The good where'er thy children dwell,
They do, no mortal tongue can tell;
Nor what their heav'nly care prevents,
Where they are bid to pitch their tents.

5. Good Daniel found their benefit,
When midſt the lions forc'd to ſit.
The ſame enjoy'd the pious Lot;
What great deliv'rance had he not?

6. What did the three men in the flame,
Affoon their guardian angel came?
Did not the oven's devouring fire,
Reſound the notes of heav'nly Quire.

7. Thus God defends us day by day,
From many miſchiefs in our way,
By angels, which do always keep
A watchful eye when we're aſleep.

8. O Lord! we'll bleſs thee all our days;
Our ſoul ſhall glory in thy grace;

Thy praiſe ſhall dwell upon our tongues;
All ſaints and angels join our ſongs.

5. We pray to let their heav'nly hoſt
Be guardians of our land and coaſt,
To keep his little flock in peace,
That we may lead a life of grace.

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178. 8.

1 Sing to thee with heart and tongue,
Lord God, my ſoul's delight,
Declaring to the world in ſong
The knowledge of thy might.

2. I know, thou art the ſource of grace,
And our eternal bliſs,
From whence devolves to human race
All real happineſs.

3. What are we? what do we poſſeſs
Upon this earthly ball,
Thou, father, in thy tenderneſs
Doſt not beſtow on all.

4. Who ſpreads the lofty firmament,
And ſtarry ſkies around?
Who makes the dew and rain deſcend,
To water all the ground?

5. Who warms us 'midſt the froſt and ſnow?
Who ſkreens us from the wind?
Who makes the wine and oil to grow
To cheer our heart and mind?

6. Who doth preſerve our life and health,
Our eaſe and ſafe abode?
Who ſtill ſecures our peace and wealth
At home and from abroad?

7. On thee great God and Lord of Hoſts,
Depends our life and all,
Thou keep'ſt the watch around our Coaſts,
And ſav'ſt both great and ſmall.

8. Thou feed'ſt us all from year to year,
Art ever kind and good,
Reliev'ſt us when the danger's near,
And guard'ſt us from the flood.

9. We ſinners feel thy chaſt'ning hand
But in a kind degree,
At laſt thou fling'ſt our ſins like ſand,
And drown'ſt them in the ſea.

10. And when our hearts groan out their grief,
Thy pity doth renew,
Thou ſend'ſt what makes for our relief
And for thy glory too.

11. Thou count'ſt a chriſtian's weeping hour,
Their cauſe from whence they riſe,
The ſmalleſt tears that e'er he pours,
Thou keep'ſt within thine eyes.

12. Thou Lord ſuppli'ſt the wants of life
With everlaſting bliſs,
And tak'ſt us from this world of ſtrife,
To thy own realms of peace.

13. Then leap for joy my ſoul and ſing,
And take new courage up:
For thy creator God and King
Is thy perpetual prop.

14. He is thy portion and thy love,
Thy comfort, and thine all,
Can'ſt thou crave more in heav'n above,
Or on this earthly ball.

5. Why doſt thou weep thine eyes ſo dim,
And griev'ſt both day and night?
Caſt all thy great concerns on him,
Who gave the life and light.

6. Has he not from thine early days
Maintain'd and nouriſh'd thee?
Remind the many dang'rous ways,
From which he kept thee free.

7. He ne'er miſtook one ſtep as yet
In his vaſt government,
What he tranſacts or doth permit
Turns to a bleſſed end.

8. Then let thy God without controul
Purſue his holy ways;
Thus peace ſhall here attend thy ſoul,
And there more joyful days.

---

179. 55.

PRAISE thou, my ſoul, the moſt mighty and great
King of glory,
Whoſe wond'rous mercies increaſe every moment before thee;
All hearts and tongues: raiſe your melodious ſongs
To him, whoſe love will reſtore ye.

2. Praiſe thou the Lord, who ſo glorioufly every thing orders,
Whoſe gracious providence carried thee through many borders;
And ſtill preſerves all thy week ſinews and nerves,
So great's the love of thy warders.

3. Praiſe thou the Lord, for thy ſkilful and wondrous formation,
And thy more marvellous life and health's kind prolongation;
How oft in need did not thy God come with ſpeed
To ſecure thy preſervation.

4. Praiſe thou the Lord, who has viſibly bleſſed thy ſtation,
Whoſe ſhow'rs of mercy have viſited thine habitation;
Remember now what the Almighty can do,
Whoſe love attends thine occaſion.

5. All that's within me ſtill praiſe the Lord's moſt glorious eſſence,
All breathing creatures exalt your preſerver's kind preſence;
He is our light praiſe him by day and by night
In Jeſu finiſh with amen.

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180. 21.

HALLELUJAH, love, thanks and praiſe
Be to our ſov'reign God of grace
For all his great tranſactions!
His wondrous name be e'er ador'd
By all mankind with one accord
For his reveal'd perfections:
O ſing! O bring,
Hallelujah to Jehovah, holy is God,
He our God the Lord Sabbaoth.

2. Hallelujah, might, majeſty
Be to the Lamb eternally,
In whom we are elected!
Who bought us with his precious blood,

herewith baptiz'd us unto God,
His love unknown detected!
Sacred, Bleſſed
s the union and communion, great's the pleaſure,
We enjoy in Chriſt our treaſure.

. Hallelujah let every coaſt
eſound to God the Holy Ghoſt,
Who has renew'd our natures!
ndow'd us with a living faith,
nd turn'd our feet to Jeſu's path,
And made us lamb-like creatures!
O yes, here is
lid gladneſs, real fatneſs, heav'nly manna,
nd the laſting true Hoſanna.

Hallelujah, love, thanks and praiſe
e to our ſov'reign God of grace,
And his great name forever!
roclaim with all th' angelick hoſt,
he Father, Son, and Holy Ghoſt,
His everlaſting favour!
O ſing! O bring
allelujah to Jehovah, holy is God,
e our God the Lord Sabbaoth.

---

181. 23.

NOW let us praiſe with fervor
Our Lord and kind preſerver,
Who has with his good creatures
Refreſh'd our needy natures.

Our body, ſoul and ſpirit,
is'd by our Saviour's merit,
Still owe their preſervation
T' his daily new creation.

3. Our food he is providing,
The ſoul is ſtill abiding,
Tho' deadly wounds diſcover
The fall from our great lover.

4. Yet there's a ſure phyſician
That cures our ſad condition,
'Tis Chriſt whoſe bleſt oblation
Retriev'd our loſt ſalvation.

5. His baptiſm, word and ſupper
Checks ev'ry ſinful uproar,
By faith the ſacred ſpirit
Applies his ſaving merit.

6. He pardons our tranſgreſſions,
Endows us with his bleſſings,
In heav'n's our expectation
Of taſting full ſalvation.

7. O Lord! enlarge the favour
Of thy preſerving favour,
That all, thy name do mention
May anſwer thine intention.

8. Thy truth, which never varies,
Thy love that never wearies,
Grant us and all that ſay then,
Through Chriſt a faithful Amen.

---

182. 10.

BLESS, O my ſoul, the God of grace!
His favors claim thy higheſt praiſe:
How can the wonders he hath wrought
Be loſt in ſilence, and forgot.

2. 'Twas he, my ſoul, that ſent his Son
To die for crimes which thou haſt done;

He paid the ranſom, and forgives
The hourly follies of our lives.

3. Our youth decay'd his pow'r repairs,
His mercy crowns our growing years;
He ſatisfies our ſouls with good,
And filleth us with heav'nly food,

4. Let the whole earth his pow'r confeſs,
Let all mankind adore his grace;
Let us with all our powers ſing
Praiſe to our Saviour, God and King.

---

183. 8.

COME let us join our cheerful ſongs,
With angels round the throne;
Ten thouſand thouſands are their tongues,
But all their joys are one.

2. "Worthy the Lamb that dy'd," they cry,
"To be exalted thus;
"Worthy the Lamb," our hearts reply,
"For he was ſlain for us."

3. Jeſus is worthy to receive
Honor and pow'r divine;
And bleſſings more than we can give
Be, Lord, forever thine.

4. The whole creation join in one,
To bleſs the ſacred name
Of him that ſits upon the throne,
And to adore the Lamb.

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184. 8.

O FOR a thouſand tongues to ſing
My dear Redeemer's praiſe!

The glories of my God and King,
The triumph of his grace.

2. Jeſus the name that charms our fears,
That bids our ſorrows ceaſe;
'Tis muſick in the ſinn'rs ears,
'Tis life, and health, and peace.

3. He breaks the pow'r of cancell'd ſin,
He ſets the priſon'rs free;
His blood can make the foulest clean,
His blood avail'd for me.

4. He ſpeaks, and liſt'ning to his voice,
New life the dead receive;
The mournful, broken hearts rejoice,
The humble poor believe.

5. Hear him, ye deaf, his praiſe, ye dumb,
Your looſen'd tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy.

---

185. 58.

LORD God, thy praiſe we ſing,
To thee our thanks we bring.
Both heav'n and earth doth worſhip thee,
Thou Father of eternity.
To thee all angels loudly cry,
The heav'ns and all the pow'rs on high;
Cherubs and ſeraphim proclaim
And cry thrice holy to thy name:
Holy is our Lord God,
Holy is our Lord God,
Holy is our Lord God,
The Lord of Sabaoth.

With ſplendor of thy glory ſpread
Is heav'n and earth repleniſhed.
Th' apoſtles' glorious company,
The prophets' fellowſhip, praiſe thee.
The noble and victorious hoſt
Of martyrs doth thy praiſes boaſt.
The holy church, in ev'ry place
Throughout the earth, exalts thy praiſe.
Thee, Father, God on heaven's throne
Thy only and beloved Son,
The Holy Ghoſt, who Chriſt diſplays,
The church doth worſhip, thank and praiſe:
O Chriſt, thou glorious King, we own
Thee to be God's eternal Son.
Thou, undertaking in our room,
Didſt not abhor the virgin's womb.
The pains of death o'ercome by thee,
Made heav'n to all believers free.
At God's right hand thou haſt thy ſeat,
And in thy Father's glory great:
And we believe the day's decreed,
When thou ſhalt judge the quick and dead.
Promote, we pray, thy ſervant's good,
Redeem'd with thy moſt precious blood;
Among thy ſaints make us aſcend
To glory that ſhall never end.
Thy people with ſalvation crown,
Bleſs thoſe, O Lord, that are thy own:
Govern thy church, and, Lord, advance
For ever thine inheritance.
From day to day, O Lord, do we
Highly exalt and honor thee:
Thy name we worſhip and adore,

World without end for evermore.
Vouchſafe, O Lord, we humbly pray,
To keep us ſafe from ſin this day.
O Lord, have mercy on us all;
Have mercy on us, when we call.
Thy mercy, Lord, to us diſpenſe,
According to our confidence.
Lord, we have put our truſt in thee,
Confounded let us never be. Amen!

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186. 40.

HOLY Lord, :||:
Holy and almighty Lord,
Thou who, as the great Creator,
By all creatures art ador'd:
Source of univerſal nature,
And to man redeem'd by Jeſu's blood.
Gracious God. :||:

2. Thanks and praiſe, :||:
Lord our God, be ever thine,
That thy word to us is given,
Which, replete with truth divine,
Leads us in the way to heaven,
Which is Chriſt, who life for us to gain,
Once was ſlain. :||:

3. Day nor night :||:
Never let us hold our peace;
In his blood-bought congregation
Never ſhall his praiſes ceaſe;
For Immanuel's incarnation,
For his death, (my ſoul he dy'd for thee)
Joyful be. :||:

4. Lord our God, :‖:
May thy precious, ſaving word,
Till our race is here completed,
Light unto our path afford!
And, when in thy preſence ſeated,
We'll in higheſt ſtrains thy name adore
Evermore. :‖:

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187. 8.

COME, Holy Ghoſt, inſpire my ſong
With thy immortal flame;
And teach my heart, and teach my tongue,
The Saviour's lovely name.

2. The Saviour! O what endleſs charms
Dwell in the bliſsful ſound!
Its influence ev'ry fear diſarms,
And ſpreads ſweet comfort round.

3. Here pardon, life, and joys divine,
In rich effuſion flow,
For guilty rebels loſt in ſin,
And doom'd to endleſs woe.

4. God's only Son (ſtupendous grace!)
Forſook his throne above;
And ſwift to ſave our wretched race,
He flew on wings of love.

5. Th' Almighty former of the ſkies,
Stoop'd to our vile abode;
While angels view'd with wond'ring eyes,
And hail'd th' incarnate God.

6. O the rich depths of love divine!
Of bliſs a boundleſs ſtore:
Dear Saviour, let me call thee mine,
I cannot wiſh for more.

World without end for evermore.
Vouchſafe, O Lord, we humbly pray,
To keep us ſafe from ſin this day.
O Lord, have mercy on us all;
Have mercy on us, when we call.
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Once was ſlain. :||:

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While angels view'd with wond'ring eyes,
And hail'd th' incarnate God.

6. O the rich depths of love divine!
Of bliſs a boundleſs ſtore:
Dear Saviour, let me call thee mine,
I cannot wiſh for more.

7. On thee alone my hope relies,
Beneath thy croſs I fall;
My Lord, my life, my ſacrifice,
My Saviour, and my all.

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188. 40.

THANKS and praiſe :||:
Jeſus, unto thee are due,
O accept our adoration
For the bleſſings which accrue
From thy human life and paſſion,
May our hearts and lips with one accord
Praiſe thee Lord. :||:

2. For thy death :||:
Thou art worthy, Lamb of God,
That our lives and whole demeanor
Praiſe thee, yea each drop of blood
Be devoted to thy honor,
And our ſouls uninterruptedly
Cleave to thee. :||:

3. Ah, remain, :||:
Ah, remain our all in one.
Take us under thy protection,
May we all abide thine own,
Foll'wing always thy direction,
In our hearts O ſhed thy love abroad,
Lamb of God. :||:

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189. 8.

O Jeſus, for thy matchleſs love,
Accept our warmeſt praiſe;
Since thou didſt leave thy throne above,
To ſave a ſinful race.

2. Thanks for thy ſuff'rings, tears and cries,
And groans in thy diſtreſs;
The ſource of never fading joys,
And endleſs happineſs.

3. Thanks for thy thirſt, O Prince of peace,
When hanging on the tree.
What a divine refreſhment this,
To ſouls athirſt for thee!

4. Thanks for thy laſt heart-piercing cry,
And meritorious death.
Grant we may all on thee rely,
And live a life of faith.

MORNING.

190. 4.

GOD, the Lord of the creation,
Father, Son, and Holy Ghoſt!
Night and day, in ſeparation,
Sun and moon thy glory boaſt.
All things in the univerſe
Thy preſerving grace rehearſe.

Lord! to thee my praiſe and prayer
Are directed from my heart;
'Tis thou foil'ſt my ſoul's betrayer,
And preſerv'ſt me from his art;
that his enſnaring train,
thy grace, is laid in vain.

Let the night of my tranſgreſſion
With the darkneſs paſs away,
ſu! into thy poſſeſſion

I reſign my ſelf to day.
In thy wounds I find relief
For my greateſt ſin and grief.

4. Grant, that free I riſe this morning
From the lethargy of ſin;
That my ſoul, through thy adorning,
Be all glorious within:
And that at the judgment day
I be not a caſt-away.

5. Let my life and converſation
Be directed by thy word;
Lord! thy conſtant preſervation
To thy erring child afford.
No where but alone in thee
From all harm I can be free.

6. Lord! my body, ſoul and ſpirit,
Keep in thine almighty hand:
By thy all ſufficient merit
Make me follow thy command.
Oh! my glory and renown,
Fit me for th' eternal crown.

7. To thy angels keeping give me,
To direct my erring feet:
And when Satan would deceive me,
Diſappoint the helliſh cheat.
Bring at laſt my ſoul to reſt,
Where thou reign'ſt among the bleſt.

8. Hear my humble ſuplication,
Father, Son and Holy Ghoſt!
With ſincereſt adoration
Thee I love, of thee I boaſt.
O! I'll praiſe thy grace to me
Here, and in eternity.

191. 10.

AWAKE, my ſoul, and with the ſun
Thy daily ſtage of duty run;
Shake off dull ſloth, and early riſe
To pay thy morning ſacrifice.

2. Thy former miſpent time redeem,
Each preſent day the laſt eſteem;
T' improve thy talents take due care,
'Gainſt the great day thyſelf prepare.

3. Thy converſation be ſincere,
Thy conſcience as the noon-day clear;
Think how th' all-ſeeing God thy ways,
And all thy ſecret thoughts ſurveys.

4. Glory to God, who ſafe hath kept,
And hath refreſh'd me whilſt I ſlept!
Grant, Lord, when I from death ſhall wake,
I may of heav'nly bliſs partake.

5. Direct, control, ſuggeſt this day,
All I deſign, or do, or ſay;
That all my pow'rs, with all their might,
In thy ſole glory may unite.

6. Praiſe God, from whom all bleſſings flow!
Praiſe him, all creatures here below!
Praiſe him above, ye heav'nly hoſt!
Praiſe Father, Son, and Holy Ghoſt!

192. 23.

MY ſoul awake and render
To God thy great defender
Thy pray'r and adoration
For his kind preſervation.

2. With joy I ſtill diſcover
Thy light, O Lord my ſaviour!
My thanks ſhall be the ſpices
Of morning ſacrifices.

3. Bleſs me this day, Lord Jeſus,
And be to me propitious,
Grant me thy kind protection
From ev'ry ſin's infection.

4. Bleſs ev'ry thought and action:
Afford me thy direction;
To thee alone be tending
Beginning, middle, ending.

5. Be thou my only treaſure,
Fulfil in me thy pleaſure;
May I in ev'ry ſtation,
Give thee due adoration.

EVENING.

193. 8.

AND now another day is gone;
The ſun has left the ſhore;
All ſeek for reſt, whoſe work is done,
And leave the lab'ring oar.

2. But thou, my God, want'ſt no ſuch reſt;
Thy glory knows no night;
With thee the darkneſs can't conteſt,
For thou thy ſelf art light.

3. In mercy, Lord, remember me,
This inſtant paſſing night;
And grant to me moſt graciouſly
The ſafeguard of thy might.

4. Deſtroy old ſatan's tyranny,
By th' holy angels hoſt;
So ſhall I be from danger free;
And ſorrow will be loſt.

5. And though I feel the load of ſin,
Which ſtill oppreſſes me,
Yet the anguiſh thy dear ſon was in,
Has greater weight with thee.

6. 'Tis he alone that pleads for me;
His merits hide my crime:
A reprobate I ne'er can be,
While I've a ſhare in him.

7. With chearful heart I cloſe my eyes,
Since thou'lt not from me move.
O, in the morning let me riſe
Rejoicing in thy love.

8. Away from me ye vain deſires:
A new deſign I ſtart;
A temple in me God requires;
And it ſhall be my heart.

9. O, if this night ſhall prove my laſt,
And end my tranſient days,
Convey me to thy promis'd reſt,
Where I may ſing thy praiſe.

10. Thus I deſire to live and die
To thee the God of love;
My life and death I do rely
On thee who reign'ſt above.

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194. 24.

ROUSE thy ſelf, my ſoul and gather
All thy ſenſes from abroad,

To adore thy heav'nly father,
And the goodneſs of thy God,
For preſerving thee this day,
Chaſing ſatan's hoſt away,
That their malice and deluſion
Could not put thee to confuſion.

2. Bleſſed be thy gracious favour,
Father of eternity!
That thou'ſt help'd me in my labour,
And my great neceſſity;
That in all my care and grief
Thou haſt ſent me ſure relief,
And remov'd, on all occaſion,
What might fruſtrate my ſalvation.

3. None of all the ſkill'd in numbers,
Nor the ſons of eloquence
Can expreſs or count the wonders
Of thy gracious providence.
O, thy mercies are too great
For us mortals to repeat,
Let us then adore in ſpirit
What's above our ſenſe and merit.

4. Now this tireſome day is finiſh'd,
Gloomy night draws on apace;
Chearful day light is diminiſh'd,
And the ſun has hid his face.
Lord, endow me with thy love,
That the inſtances I prove
Of thy care and thy protection
Work in me a pure ſubjection.

5. Pardon, Lord, each ſad tranſgreſſion,
Whether open or unknown,

With the weight of whoſe oppreſſion
I all night in ſecret moan ;
So that ſatan's fiery dart
Often pierces through my heart,
And diſturbs the bleſt intention
Of thy grace and thy redemption.

6. Tho' I've ſtray'd and thee denied ;
As I willingly return,
For his ſake for me who died;
Let thy wrath no longer burn ;
I confeſs the guilt of ſin ;
But thy grace can make me clean,
Which exceeds, beyond expreſſion,
All the poiſon of tranſgreſſion.

7. Author of Illumination,
Light of light, eternal word,
Soul and body's preſervation
I commit to thee, O Lord :
My Redeemer dwell in me,
That I ſleep and wake with thee,
And enjoy thy conſolation
In the night of perturbation.

8. Guard me from the ſnares of ſatan,
And the pow'r of ſin and hell ;
Which raiſe dreams I never thought on,
And abominate to tell.
Let me never loſe the ſight
Of thy good and gracious light.
Having thee, I can be quiet
'Midſt the furies ſtorm and riot.

9. When I cloſe mine eyes to ſlumber,
And my ſenſes fall aſleep,

Let my heart, awake, the number
Of thy mercies tell and keep.
Fill me with thy ſacred love,
That I dream of what's above,
And keep cloſe to thee my Saviour
Even in my nights behaviour.

10. Grant, that under thy protection,
I enojy a quiet reſt;
Guard me from night ſins infection;
Number me among the bleſt,
Soul and body, heart and mind
Keep from harm of ev'ry kind.
Friends and foes and each relation
Viſit with thy new creation.

11. Let no frightful rumor wake me
From within or from abroad;
Let no ſickneſs overtake me;
Lord, be thou my ſure abode,
Fire and water, peſtilence,
Death that's ſudden off me fence,
Leſt I die in my tranſgreſſion,
And fall ſhort of thy poſſeſſion.

12. Father hear the ſuplication
Of thy poor unworthy child.
Jeſu! through thy mediation,
Make me early reconcil'd.
Holy Ghoſt, of equal praiſe,
I depend upon thy grace.
Sacred three! be pleas'd to ſay then;
Even ſo it ſhall be, Amen.

195. 10.

CHRIST, everlasting source of light,
All things lie naked in thy sight;
Thou splendor of thy father's face,
Teach us to tread the paths of grace.

2. We come t'implore thy sov'reign might,
To keep thy flock this instant night
From all the wiles of th' enemy,
O Father of eternity.

3. Remove our sinful drowsiness;
Shield us when Satan would oppress;
The feeble flesh keep chaste and pure,
And let us rest in thee secure.

4. And when our eyes are bound in sleep,
The lamp of faith still burning keep;
And, oh, sustain us while we rest;
And sin remove, and we are blest.

5. Great guardian of thy Christian flock,
Thy presence be our saving rock;
Thy agony and bloody sweat
Be our support in ev'ry strait.

6. Forget not, Lord, the pain and woe
That fast pursue us here below.
The soul, thou'st ransom'd by thy blood,
Unite with thee, th' eternal good.

7. To God the Father and the Son,
Who wears his Father's brightest crown,
And to the spirit of his grace,
Be highest majesty and praise.

196. 30.

NOW woods and fields are quiet,
Men ceaſe from noiſe and riot,
The lab'rers go to reſt:
But thou my ſoul and ſpirit,
Exalt thy ſaviour's merit,
And ſtrive how thou ſhalt pleaſe him beſt.

2. The ſun has hid his glances,
And gloomy night advances,
The day-light's enemy;
Farewell! the bright ſolaces
Of Chriſt, the ſon of graces,
Shine in my heart moſt chearfully.

3. The day-light now is vaniſh'd,
And th' azure ſky's repleniſh'd
With ſparkling ſtars around.
Thus ſhall I ſhine before thee,
When thou the Lord of glory
Shalt place me on immortal ground.

4. Tir'd limbs, for reſt are preſſing,
My garments in undreſſing
Are tokens of our fall:
But Chriſt! thy reſtoration
Gain'd robes of true ſalvation,
To clothe my naked ſoul withal.

5. Head, hands and feet now weary,
Be glad that reſt's ſo near ye,
Your toil is at a ſtand:
My heart look up with gladneſs,
For all thy pain and ſadneſs
Through Chriſt ſhall have a bleſſed end.

Now go ye weary members,
tire into your chambers,
The beds for you prepar'd :
e time and hour is waiting
r your moſt ſure retreating
To reſt within your mother-earth.

Mine eye-lids tir'd with waking
ll ſoon fall faſt with taking
Their reſt : but life and ſoul,
ave to thee my Jeſus
l thy protecting graces,
y God, my Shepherd, and my All.

Extend thy wings and favour
me moſt gracious Saviour,
nd keep me cloſe to thee :
en ſatan will devour me,
th' angels guards ſing o'er me ;
This child ſhall unmoleſted be.

nd ye my dear relations ,
God ſecure your ſtations
om harm of any kind :
under Chriſt's pavilion,
n ſhall no hoſtile million
ſturb your body, ſoul or mind.

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197. 10.

CAUSE this day is at end,
nd night doth now its ſhade extend,
hee, O Lord, our hearts we raiſe,
hee for ev'ry mercy praiſe.

t we are of defects aware :
ve them, Lord ; thy children ſpare ;

Through Chriſt us from all guilt acquit,
And take us to thy care this night.

3. Now I'll lay down and ſleep in thee,
Vouchſafe thy preſence, Lord, to me,
Then under thy protection bleſt
Will ſoul and body ſweetly reſt.

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198. 8.

KIND Sov'reign, let my ev'ning ſong,
Like holy incenſe, riſe;
Aſſiſt the off'rings of my tongue
To reach the lofty ſkies.

2. Thro' all the dangers of the day
Thy hand was ſtill my guard,
And ſtill, to drive my wants away,
Thy mercy ſtood prepar'd.

3. Perpetual bleſſings from above
Encompas me around,
But O how few returns of love
Hath my creator found!

4. What have I done for him who died
To ſave my wretched ſoul?
How are my follies multiply'd,
Faſt as my minutes roll

5. Lord with this guilty heart of mine
Unto thy croſs I flee,
And to thy grace my ſoul reſign,
To be renew'd by thee.

6. Beſprinkled with thy precious blood,
I lay me down to reſt,
As in th' embraces of my God,
Or on my ſaviour's breaſt.

199. 2.

IN peace I'll now lie down to sleep
With the most gracious Saviour:
Me under thy protection keep,
Let me enjoy thy favour!
Ev'n death I need not fear,
If I can feel thee near;
For who with Jesus shuts his eyes,
He also doth with Jesus rise.

. As oft this night as my pulse beats,
My spirit shall embrace thee;
Oft as my heart its throbs repeats,
May I adore and praise thee!
Thus I can go to rest,
In thy communion blest,
Jnited unto thee by faith,
Thou art my joy in life and death.

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200. 10.

ALL praise to thee my God, this night,
For all the blessings of the light;
eep me, O keep me, King of kings,
nder thy own almighty wings.

Lord, for the sake of thy dear Son,
orgive the ill that I have done-
hat with the world, myself and thee,
ere I sleep, at peace may be.

Teach me to live, that I may dread
he grave as little as my bed;
each me to die, that so I may
iumphant rise at the last day.

4. O may my ſoul on thee repoſe,
And may ſweet ſleep my eye-lids cloſe,
Sleep that may me more vig'rous make,
To ſerve my God when I awake.

5. When in the night I ſleepleſs lie,
My ſoul with heav'nly thoughts ſupply;
Let no ill dreams diſturb my reſt,
No pow'rs of darkneſs me moleſt.

COMPLAINTS and CONSOLATION.

201. 13.

O Lord, in mercy caſt an eye
On thy diſtreſſed Sion;
How few of chriſtians canſt thou ſpy
That 'ſcape th' infernal lion.
Thy truth was never more deſpis'd,
Faith, charity is but diſguis'd
Amongſt its mere profeſſors.

2. They teach but lies and flattery,
What is their own invention;
Their doctrine is but mockery
Of God and his intention:
One chuſes this, another that,
Pretending to they know not what,
Though ſaint-like in appearance.

3. Root out all mere formality,
O Lord! and its infection,
Confound refin'd hypocriſy,
Which is beyond correction.

et shall our words be free, they cry:
here is the Lord will ask us why?
Who dares controul our sayings.

The Lord, who sees the poor oppress,
And hears the proud professors,
ill rise to give his children rest;
And curb their sore oppressors:
or will he send his word in vain,
t wilful mockers shall be slain,
To save his poor beloved.

As silver sev'n times purify'd
Shines in its greatest beauty;
, Lord, thy word, the oftener try'd,
Exerts the greatest duty;
liction shall refine it more,
d shew its energy and pow'r
According to thy promise,

O Lord, we pray, preserve it pure
In this our generation,
d let us dwell in thee secure
From all abomination.
r sin increases ev'ry day,
ev'ry place, where bear the sway
The church of Christ's blasphemer.

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202. 10.

WHEN we are under great distress;
And ev'ry thing seems comfortless,
No creature gives the least relief,
But all encrease our weight of grief.

The only refuge then we have
that we meet, and humbly crave

Thy helping hand, O faithful God,
To save us from the wrathful rod.

3. And lifting up our eyes and heart
To thee with true repenting smart
We seek from sin a full release,
And seek to make thy judgment cease.

4. As thou hast promis'd in thy word,
To all that turn to thee, O Lord!
And love the name of Jesus Christ,
Our mediator and High-Priest.

5. We then address our selves to thee.
In this our great calamity,
Beseeching thine almighty hand
To take this evil from our land.

6. Remember not our num'rous crimes,
But cleanse us from all guilt betimes;
Assist us with thy mighty grace,
And turn on us thy shining face.

7. That, for our great deliv'rance, we
May render praise and love to thee;
Pay true obedience to thy word,
And ever live in thee, O Lord!

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203. 16.

REMOVE from us, O faithful God,
Thy dreadful and avenging rod,
Which by our num'rous crying crimes
We have deserv'd a thousand times.
Sad famine, war and pestilence
Prevent by thy good providence.

. In pity, Lord, look on our race,
nd grant us thy all-saving grace;
Should thy just anger go so far
To call us to thy judgment-bar,
What man could stand before thine eye
r plead his truth, and guilt deny?

. In thee we trust; to thee on high,
heaviness of soul we cry.
Give us a token of thy grace,
By shewing thy relieving face,
y true repentance bring us home,
nd save us from the wrath to come.

. Oh, raise no more such dreadful storms
gainst so vile and feeble worms.
O, great creator, thou well know'st,
That this our frame's but transient dust;
Our best endeavours little gain;
nd search'd by thee, we're all but vain.

. Sin still besets us ev'ry where;
Nor satan fails to lay his snare;
The wicked world, with flesh and blood
Conspires to rob us of all good.
O Lord, this is not hid from thee;
Have mercy on our misery.

. Regard thy Son's most bitter moans,
Wounds, agonies, and dying groans,
The pains he felt, the blood he spilt
T'atone for all our sin and guilt.
O, for his sake our guilt forgive
And let the mourning sinners live.

. O Lord conduct us by thy hand;
And bless these states by sea and land;

Preſerve thy word amongſt us pure;
Keep us from ſatan's wiles ſecure:
Grant us to die in peace and love,
And ſee thy glorious face above.

---

204. 10.

LORD Jeſu, fountain of my life,
Sole comfort in this ſtage of ſtrife,
I'm trav'lling by this worldly inn,
Tir'd with the load of ſelf and ſin.

2. The journey's hard, the path is ſtreight,
Which leads to bleſſed Sion 's gate;
The land I come from, and had loſt,
But am regaining at thy coſt.

3. My heart oft trembles by the way,
The fleſh is frail, and runs aſtray:
The longing ſpirit cries in me,
Lord, haſte and bring me home to thee.

4. Support me by thy bitter death,
When I'm to yield my dying breath;
Thy blood refreſh my ſoul within;
Thy bonds break all the chains of ſin.

5. The blows and ſtripes that fell on thee
Heal up the wounds of ſin in me:
Thy great reproach, thy ſhameful crown
Rejoice my heart before thy throne.

6. Thy thirſt and nauſeous draught of gall
Refreſh my ſoul in ev'ry thrall;
Thine agony, thy dying breath,
Redeem me from eternal death.

7. Thy wounds be to my ſoul, while here,
A refuge ſure, in ev'ry fear;

In them I'll ſeek a ſheltring place,
When ſatan hath my ſoul in chace.

8. Unto my heart, when ſpeech I want,
The utt'rance of thy ſpirit grant:
And grant my ſoul to heav'n may riſe,
When death in darkneſs ſeals my eyes.

9. Thy dying breathings be my light,
When death brings on its ſable night:
Grant me a calm and decent end;
And ſave me when my head I bend.

10. Thy croſs ſhall be my ſtaff in life;
Thy grave, my place of reſt from ſtrife;
Thy napkin and thy winding ſheet
Shall bind my head, breaſt, hands and feet.

11. The prints thy ſacred limbs receiv'd
Aſſure my heart, that I am ſav'd.
Through th' Op'ning of thy ſide convey
My ſoul to thine eternal day.

12. Thy farewell-words I'll make my own;
Thy death did for my ſins atone.
Ope wide the gates of heav'nly grace,
When I conclude my chriſtian race.

13. When I revive, at thy command,
Oplace me Lord at thy right hand,
Beyond the fate which dooms thy foes
To languiſh in eternal woes.

14. Then Lord, thine image quite renew
Within my ſoul and body too;
And make it radiant as thy own,
More radiant than the brighteſt Sun.

15. O, what amazing love and joy
Shall mine and angels' tongue employ!
How shall we sing, with all thy race,
The blest enjoyment of thy face.

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205. 10.

AS long as Jesus Lord remains
Each day new rising glory gains,
It was, it is, and will be so
With his church militant below!

2. Our only stay is Jesu's grace,
In ev'ry time and ev'ry place;
And Jesu's blood-bought righteousness
Remain his church's glorious dress.

3. All self-dependence is but vain,
Christ doth our Corner-stone remain,
Our rock, which will unshaken stay
When heav'n and earth are fled away.

4. The Spirit which anointed Christ,
By which th' apostles were baptiz'd,
Is giv'n to us, and makes us glad,
Proceeding from the church's head.

5. That cause should never suffer harm
Which rests on Jesu's mighty arm:
What men can do, we need not fear,
No foe shall even touch a hair.

6. For these our God hath number'd all,
Without his leave not one can fall:
If in the last he is so true,
What won't he in the greater do.

7. He is and ſhall remain our Lord.
Our confidence is in his word:
And whilſt our Jeſus reigns above
His church will more than conqu'ror prove.

206. 19.

CHURCH of Chriſt be glad,
Praiſe my Lord and Head,
Grounded on thy Saviour's merit,
That thou art filled with his Spirit
Is perceiv'd and this
Proves that thou art his.

2. For the Lamb of God
Fixeth his abode
In his ranſom'd congregation,
And true joy and conſolation,
Grace and truth abound
Where the Lord is found.

3. All thy ſtrength and life
From Chriſt's death derive,
And proclaim his bitter paſſion
As the cauſe of man's ſalvation,
Showing forth his praiſe
Till the end of days.

PRAYER AND INTERCESSION.

207. 16.

OUR Father! who from heav'n above
Bidſt us to live in conſtant love,
As brethren, and in truth to join,
T'adore this Father-name of thine,

Grant we may always pray to thee
In ſpirit and ſincerity.

2. Thy name be hallow'd ev'ry where;
Make us to read thy word with care,
That we may live accordingly,
And praiſe thy ſacred name on high;
From all that's falſe, and all that's vain
Thy poor, thy wand'ring flock reſtrain.

3. Thy kingdom come; thy grace be nigh
O'er all the earth, o'er all the ſky;
The holy ſpirit of thy grace,
Beſtow his gifts on human grace.
From Satan's woeful tyranny,
Keep all thy churches ſafe and free.

4. Thy will be done on earth, as well
As 'tis in heav'n, where angels dwell:
In joy and ſorrow make our mind
Be chearfully to thee reſign'd;
And all our carnal motions ſtill,
That do withſtand thy holy will.

5. Give us this day, our daily bread,
And what we want for preſent need.
From foul contention, ſtrife and war,
From dearth and peſt, remove us far.
Preſerve our peace and liberty;
From filthy lucre ſet us free.

6. Forgive us all our treſpaſſes,
That are ſo great and numberleſs;
And make us willing to forgive
Our foes, and with them kindly live,
Let mutual love and charity
Unite thy chriſtian family.

. Into temptation lead us not.
When Satan lays his ſecret plot,
O! lend us thine Almighty hand
To fight with courage and withſtand:
hat arm'd with faith, as with a ſhield,
e may at laſt obtain the field.

. At length enlarge and ſet us free
rom ſin and all its miſery:
Redeem us from eternal death;
Thy grace ſupport our dying breath;
nd be our death and entrance bleſt
to a ſweet eternal reſt.

For thine's the pow'r, the glory thine,
nd thine forever will remain.
Increaſe our faith; and guide our ways;
And give us grace thy name to praiſe.
ccording to thy ſacred word,
bleſſed Amen us afford.

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208. 56.

O thee, O Lord, I ſend my cries:
O! let them riſe to heaven.
d let to all my pray'r and ſighs
A gracious ear be given.
make thy word my firm ſupport:
And grant me faith ſo ſaving,
That I, having
Acleans'd and humble heart,
y all thy ſtatutes live in.

And Oh, I pray thee, O my God,
Oh! give me no deniel,
troy not with thy wrathful rod
Me in the fiery tryal,

Give living hope when I go hence,
And, with all reſignation,
Deteſtation
Of all ſelf-confidence
Concerning my ſalvation.

3. Grant me a good forgiving mind
To all that evil bring me:
Caſt all my num'rous ſins behind;
Renew thy life within me.
Thy word be my continual food
To keep my ſoul from ſtarving,
And from ſtarting
From thee when ſatan's brood
My ruin is concerting.

4. Let neither luſt nor fear prevail
To draw me from my duty:
By aiding grace I ſhall not fail
To walk in faith and beauty.
For who has ought but what thou giv'ſt?
Thy favour none can merit;
But thy ſpirit,
By whom thou all reliev'ſt,
Can graciouſly confer it.

5. I fight, Lord Jeſus! and withſtand,
But, oh, in ſlip'ry places;
Support me with thy mighty hand,
And thine abundant graces.
When ſin and Satan raiſe their force,
Let me not be affrighted,
But delighted
To run my Chriſtian courſe,
'Till I'm with thee united.

209. 10.

ATTEND, O Saviour, to our pray'r!
All things by thy appointment are;
The world O govern for the beſt!
The Lord of all thou art confeſt.

Thou who on earth the ſick didſt heal,
nd to the poor thy love reveal;
comfort by a look from thee
ll who are now in miſery.

Nearer and nearer draw us ſtill;
ight all but know thy holy will:
bdue all pride and ſtubborneſs,
Lord, by thy prevailing grace.

Preſerve by thy moſt gracious aid
hoſe who have thee their refuge made;
ant that, in all things free from blame,
meekneſs they may praiſe thy name.

FUNERAL.

210. 1.

CHRIST is my light and treaſure;
In death he is my life;
rough him I leave with pleaſure
This world of ſin and ſtrife.

With joy my ſoul is ready
To meet my brother Chriſt:
r union ſhall be ſteady,
Our love rais'd to the high'ſt.

3. World, ſin and their temptation
Are conquer'd by his blood;
His death ſeal'd my ſalvation
With my forgiving God.

4. When all my pow'rs are fainting,
And ſpeech is from me fled,
Accept, O Lord, my panting,
Accept my ſighs in ſtead.

5. With humble reſignation
On Chriſt I lean my head:
At th' hour of expiration
His croſs ſhall be my bed.

6. Then Lord with thee united,
Diſplay to me thy bliſs;
And let my ſoul be plighted
To endleſs love and peace.

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211. 13.

'TIS ſure, that awful time will come,
When Chriſt, the Lord of glory,
Shall from his throne give men their doom,
And change what's tranſitory.
Who then will venture to retire,
When all's to be conſum'd by fire,
As Peter has declared?

2. The waking trumpets all ſhall hear
Throughout the whole creation;
And all the dead ſhall then appear,
Plac'd in their proper ſtation;
But all the living at that time
Shall, in a manner more ſublime,
Endure a tranſmutation.

3. The great account ſhall then be read
Of all men's lives and actions;
And young and old the ſentence dread
Of their miſdeeds and factions;
Here is no ſhelter for eſcape,
But all ſhall ſee the very ſhape
Thy ſoul has here contracted.

4. Woe then to him, that has deſpis'd
God's word and revelation,
And here done nothing but devis'd
His luſt's gratification:
Then how confounded will he ſtand,
When he muſt go at Chriſt's command
With Satan to hell-torment.

5. Grant, Jeſu, then my name be found
Within thy book unblotted,
When all with awe ſhall ſtand around
To hear their doom allotted
Of which I doubt not in the leaſt,
For thou as Saviour and High-Prieſt,
Haſt purchas'd my ſalvation.

6. I know as Judge thou ſhalt appear,
As well as interceſſor;
Yet hope in humble faith and fear,
Thou'l't call me thy confeſſor,
And bring me to that bleſſed place,
Where I ſhall ſee with open face,
The glory of thy kingdom.

7. O Jeſu! ſhorten thy delay,
And haſten thy ſalvation,
That we may ſee that glorious day
Produce a new creation.

O come, O Lord, our Judge and King!
Come, change our mournful notes to ſing
Thy praiſe for ever, Amen.

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212. 57.

ETERNITY! tremendous word,
Home-ſtriking point, heart-piercing ſword,
Beginning without ending!
Eternity without a ſhore;
Where ever fiery billows roar,
What is thy ſight portending?
One glimpſe of thine unfathom'd deep
Would rouſe a wretch from ſinful ſleep.

2. What pain was ever thought ſo great,
That muſt not with the time abate,
And loſe its utmoſt rigour?
Eternity does never ceaſe,
Admits no manner of releaſe,
But keeps its conſtant vigour:
Or, as our Saviour's words expreſs,
Eternity has no redreſs.

3. Eternity! how long, how long,
Thou ſeizeſt ſenſes, heart and tongue
With poignant fear and terror!
When I revolve thy dreadful chains
In that abyſs of endleſs pains,
I'm overwhelm'd with horror.
What's in this life of miſery
So frightful as eternity?

4. Should hell endure as many years,
As many men this world of tears
Has ſeen from the creation;
As many ſtars adorn the ſky,
As many leaves the woods ſupply,

You'd hope for its ceſſation.
is ſum of ages would but be
e moment to eternity.

But having ſpent in endleſs fears
many thouſand thouſand years,
Thy ſcene is ſtill beginning;
en thou haſt ſuffer'd all theſe times
e juſt reward of wilful crimes,
Thy thread ne'er ceaſes ſpinning.
' eternal now who can unfold?
s ever new, but never old.

O Lord, how is thy ſentence juſt
leaving man, that rebel-duſt,
To his deſerv'd damnation!
rt wilful ſins committed here
th long remorſe are puniſh'd there.
O woe beyond relation!
igh this, thou harden'd heart and face!
y time is ſhort, death comes apace.

Haſt thou yet ſenſe? avoid the ſnare;
y pleaſures fleeting moments are,
That die as faſt as taſted;
eſe, at the hazard of thy ſoul,
ſt thou purſue without controul,
And ſeeſt thy minutes waſted?
ou ſenſeleſs wretch, thou matchleſs fool,
ou laugh'ſt and art thedevil's tool.
As long as God eternal reigns,
d his almighty ſway retains,
Hell torment will be laſting;
ey ſhall be plagu'd with cold and heat,
irſt, hunger, fire ſhall be their meat,
Their worm is never waſting;

And this unequall'd misery
Won't end till God shall cease to be.
9. Awake and rise from sinful sleep:
Bethink thy self, thou straying sheep:
Return by true repentance.
Arise, thy wicked ways amend;
The glass of life runs to its end;
Then shiver at thy sentence;
Perhaps within few minutes breath
Thou'rt snatch'd away by sudden death.
10. Let neither worldly gain nor lust,
Ambition, pride, nor golden dust
Longer enslave thy passions;
Look how the carnal lethargy
O'er-spreads the great majority,
Who sport with all temptations;
Above all things keep in thy sight
The 'forenam'd long eternal night.
11. Most reprobate of all mankind,
Bereft of sense, hard-hearted, blind,
Why dost thou love the creature?
Shall that eternal gulph of hell,
Where millions of tormentors dwell,
Ne'er shock thy sinful nature?
Can then no tongue, no eloquence
Persuade thee to a better sense?
12. Eternity! tremendous word,
Home striking point, heart-piercing sword,
Beginning without ending!
Eternity without a shore!
Where ever fiery billows roar,
What is thy sight portending?
Lord Jesu, when it pleases thee,
Bring me to blest eternity.

213. 57.

ETERNITY, delightful ſound!
Where real joys are to be found,
And ſcenes of endleſs glory!
life! where pleaſures ever roll,
by foretaſte entertains my ſoul
With bliſs not tranſitory.
me all, who long for heav'n on earth,
u'll find it in the ſecond birth.

The glories of this preſent world
time and tide are toſs'd and hurl'd
Down to their full deſtructions.
ok up, my ſoul, th' eternal hills,
here pleaſures glide on chryſtal rills
With ever new productions;
as the bleſt apoſtles ſay,
at bliſs admits of no decay.

Eternity! thy endleſs length
pires my ſoul with chriſtian ſtrength
o bear theſe ſhort afflictions.
ſid'ring thine eternal bliſs,
ght this world's calamities
nd conſtant contradictions;
ilſt there I fix my longing ſoul,
ere bliſsful years for ever roll.
f you wou'd balance all the pain
torments of the martyrs ſlain,
'en from the fall of Adam,
h that ſurpaſſing glorious prize
rv'd for ſaints in Paradiſe,
aſt mortal ſenſe to fathom,
y would be found too light and frail
ove, much leſs to turn the ſcale.

5. Reflect upon the dreadful coasts
Of hell, and all the frightful ghosts
Tormenting one another!
Where num'rous crouds of sinners lye:
Tortur'd with keen despair, they try
Their consciences to smother.
O! what surprizing grace is this,
Which frees us from that dark abyss!

6. In heav'n our happy eyes and ears
Shall still enjoy, for endless years,
Transcending scenes of pleasure;
There all the saints in God rejoice;
They love and sing with heart and voice
The praise of God, their treasure.
There Christ reveals a greater store
Of bliss, than they conceiv'd before.

7. How do I long and faint to see
The courts of blest eternity -
In all their glorious beauty!
I'd part with all the joys of sense,
Take wings of faith, and fly from hence
To the reward of duty.
If thought alone gives such delight,
What must th' enjoyment of thy sight!

8. Away with all the dreams of time:
Away what worldlings call sublime:
Away with sinful pleasure.
Away with all the golden dust;
What thieves may steal, or time can rust;
I long for greater treasure.
Nothing created can suffice
A soul, made for eternal joys.

6. Eternity delightful ſound!
Where real joys are to be found
And ſcenes of endleſs glory!
O life, where pleaſures ever roll!
Thy foretaſte entertains my ſoul
With bliſs not tranſitory.
O Jeſu, fix this ſenſe in me,
Till thou reveal'ſt eternity.

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214. 15.

FAREWELL henceforth for ever
All empty worldly joys;
Farewell, for Chriſt my Saviour
Alone my thoughts employs.
In heav'n's my converſation,
Where ſouls in him poſſeſs
A rich remuneration
Beyond their ſervices.

2. Counſel me, deareſt Jeſus,
According to thy heart:
Heal thou all my diſeaſes,
And ev'ry harm avert.
Be thou my conſolation
Whilſt here on earth I live,
And at my expiration
Me to thyſelf receive.

3. May in my heart's receſſes
Thy name and croſs always
Sparkle, with all their graces,
To yield my joy and peace:
Stand 'fore me in that figure,
Wherein for all my need
Thou under juſtice's rigor
Once on the croſs didſt bleed.

215. 13.

JESUS, by the almighty pow'r
My soul from death deliver,
In that important awful hour,
When soul and body sever;
Into thy ever faithful hand
My spirit then may I commend.
I trust, thou wilt receive it.

2. Tho' guilt would fil my soul with dread,
Despair and consternation,
I knew I need not be afraid,
Since Christ is my salvation;
His precious blood, his wounds and death,
Will, when I draw my latest breath,
Be my support and comfort.

3. I of this body am a limb,
This is my consolation;
Nor life nor death 'twixt me and him
Shall make a separation;
He in me, and I in him abide,
In him, who for me liv'd and dy'd,
I've found life everlasting.

4. Since he did from the dead arise,
And then ascend victorious,
I likewise in the hope rejoice,
To raise again more glorious;
Thus free from fear I can in peace
Depart to see him as he is,
And live with him for ever.

216. 5.

CHRIST, my rock, my sure defence,
Jesus, my redeemer liveth;

O what pleaſing hopes from thence
My believing heart deriveth,
Elſe death's long and gloomy night
Would my guilty ſoul affright.

2. Chriſt is riſen from the dead,
Thou ſhalt riſe too, ſaith my Saviour.
Of what ſhall I be afraid,
I with him ſhall live for ever.
Can the head forſake its limb,
And not draw it after him.

3. No, my ſoul he cannot leave,
This, this is my conſolation,
And my body in the grave
Reſts in hope and expectation,
That this mortal fleſh ſhall ſee
Incorruptibility.

4. Cloſely by lov's ſacred bands
I am join'd to him already,
And my faith's outſtretched hands
To embrace my Lord are ready;
Death itſelf ſhall never part
Me and my redeemer's heart.

5. Fleſh I bear, and therefore muſt
Unto duſt be once reduced,
This I own, but from the duſt
I ſhall be to life produced,
And convey'd to endleſs bliſs,
Where, where my redeemer is.
In my body when reſtor'd
To the likeneſs of his body,
I all ſee my God, my Lord,
My belov'd, once white and ruddy;

In my flesh eternally
My redeemer I shall see.

7. These mine eyes most certainly
Shall behold and know my Saviour,
I, no stranger, no, ev'n I,
Him t'embrace shall have the favour,
Grieving, pining in that day
Ever shall be done away.

8. What here sickness, sighs and groans,
There o'er death shall prove victorious;
Earthly here are sown my bones,
Heav'nly they shall rise and glorious:
What as nat'ral is sown here,
Shall as spiritual rise there.

9. Let us raise our minds above
This world's lusts, vain, transitory.
Cleave to him ev'n here in love,
Whom we hope to see in glory.
May our minds tend constantly
Where we ever wish to be.

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217. 10.

LET us this { brother's / sister's } corpse inter,
While we God's word in mem'ry bear,
That it shall rise again one day,
Nor more be subject to decay.

2. It is but earth, from earth it came,
And now returns into the same,
But under earth no more will lie,
When God's loud trump shall fill the sky.

3. The soul doth ever live with God,
With grace already here endow'd,

nd from all blot and ſtain of ſin,
y Jeſu's precious blood made clean.

. Our { brother's / ſiſter's } ſorrows, griefs and woes
re now come to a happy cloſe,
Who ſince { he / ſhe } did Chriſt's yoke embrace,
ead in the body, lives always.

. This body leave its reſt to take,
Ve to our ſtations will go back,
nd ſerve our Lord with cheerful heart,
or ſoon we too ſhall hence depart.

. Chriſt, our redeemer, will us aid,
nce by his blood he us hath freed
om ſatan's pow'r and endleſs pain,
o him all honour doth pertain.

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218. 3.

ORD, my times are in thy hand,
Be they then at thy command;
ough in me death lives, and I,
ily living, daily die.

Did I live to thee alone,
en the ſting of death were gone.
without thy ſpirit's breath
e is only living death.

Lord, where ſhould a wretch like me
to ſhelter but to thee?
ou haſt gone before, in grace,
ſeek out a reſting-place.
Bearing my ſin's heavy load,
thy ſteps were mark'd with blood,

From the garden to the croſs,
Bleeding, dying for our loſs.

5. By this bitter agony,
By thy life pour'd out for me,
Let me, wretched ſinner, find
In my God a Friend moſt kind.

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219. 9.

THE grace enjoy'd by faith
In Jeſu's incarnation,
His wounds and bitter death,
Aſſures us of ſalvation;
Engageth our whole heart,
Prompts us to ſing his praiſe,
Until we hence depart
To ſee him face to face.

2. If Jeſus ſhould appear
Now at this very moment,
What think ye, ſhould ye fear?
No, we with deep abaſement,
Yet joyful, would adore
The Lamb who ſhed his blood,
And own him evermore
Our Saviour, Lord and God.

3. Ah, might the time ſoon come,
When thou, our ſouls beloved,
Shalt fetch thy children home;
Our inmoſt ſoul is moved,
To think we ſhall behold
Him whom by faith we know,
Chief ſhepherd of his fold,
In whom we're one, and grow.

4. Hear thou our hearts desire,
Most gracious Lord and Saviour.
Let us in peace expire,
And rise to meet thy favor;
When thou our judge shalt be,
And each his doom assign,
Then all our boast shall be
Thy righteousness divine.

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220. 8.

THERE is a house not made with hands,
Eternal, and above;
And here my spirit waiting stands,
Till it shall hence remove.

2. My Saviour by his saving grace
Prepareth me for heav'n;
And, as an earnest of the place,
Hath his own spirit giv'n.

3. We walk by faith of joys to come,
Faith lives upon his word;
But while the body is our home,
We're absent from the Lord.

4. 'Tis pleasant to believe thy grace;
But we had rather see:
We would be absent from the flesh,
And present, Lord, with thee.

APPENDIX.

A Confirmation-Hymn.

221. 20.

The Congregation.

YE children in the gospel trace
The captain of Salvation.
You are with us th' apostate race,
A lost and sinful nation.
But lo! this day, these actions prove
That Christ is near, that God is love.

2. Behold your God incarnate stands,
In mild and human features;
He all day long spreads out his hands,
And calls his wand'ring creatures.
His terror is no longer seen;
But God with God is man with men.

3. O hasten then, suppress all doubt,
Embrace the heav'nly treasure.
He says, I never cast thee out,
In death is not my pleasure.
To none I can myself deny.
Come, children, come, why will ye die?

4. My yoke, says he, upon you take,
Serve me amidst oppression;
The world and all its joys forsake,
And shun no tribulation.
Come follow me, and gladly bear
My cross, and in my suff'rings share.

THE CONFIRMANTS.

5. Then let us follow Christ our Lord,
Both soul and body off'ring;

e cheerfully with one accord,
rtakers of his ſuff'ring.
or ſuch as ſhew true faithfulneſs
all gain the rich reward of grace.

O Lamb of God, our element
thy commiſeration;
hy tender heart, in pieces rent
our diſtreſsful ſtation,
hy ſtreaming blood, the balm of grace,
dewing all the human race.

Thankſgiving, power, praiſe and might
nto the Lamb be render'd,
ho brought us to his kingdoms light
om all the tongues and kindred.
fore the world was, he ordain'd
happ'neſs us, which has no end.

By all the ſaints around his throne,
all his choirs in heaven,
ith ſhouts of glory to God's Son,
r Shepherd praiſe be given.
ey join, his goodneſs to rehearſe,
s praiſe through the univerſe.

Lord Jeſus thou our Shepherd art,
ho dy'dſt for our tranſgreſſion.
hen loſt, we coſt thee grief and ſmart,
hen found, joy paſt expreſſion.
! beſt of Shepherds, ever keep
y poor, thy little helpleſs ſheep.

Be thou our life—Thy power divine
rect our ſteps and motion.
y Spirit's flame and light incline
r hearts to true devotion.

May truth ſet us at liberty !
May we depend on none but thee !

11. Thou, thou ſhall be our heart's delight,
Our joy and our ſalvation :
Thy preſence yields us, day and night,
Abundant conſolation.
Aſſiſted by thy boundleſs grace
Thee we deſire to love and praiſe.

12. Thou art our faithful friend in need,
Thou call'ſt thyſelf our brother.
Thy faithfulneſs and love exceed
That of the fondeſt mother.
We jointly ſwear : thine will we be.
No power ſhall tear thy ſheep from thee.

THE CONGREGATION.

13. Remember that you ſwore to-day
To Chriſt's, your general's banner.
Be mindful of the narrow way
And of the ſoldiers manner.
His ſtandard eying in the ſtrife
He ſacrifices weath and life.

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222. 47.

A CHURCH-HYMN.

YOKE ſoft and dear, that brings me here,
To join in ſweet embraces
The choir, that ſings its glorious Kings
Unutterable praiſes.

2. O Chriſt our Lord ! with one accord
We honor thy election.
From nature's night we call'd to light
Sink into deep reflection.

Thee, thee alone as head we own,
n Jeſus lips depending,
'e learn and hear with liſt'ning ear
Tords ſweet and condeſcending.

We call'd thy bride drawn to thy ſight
ing, by thy ointments ſavour,
y at thy feet, and pray, to meet
glimpſe of kingly favour.

Draw me to thee, ſweet Lord, then we
n chain'd in hearts-connections.
y ſcepter's ſway will chaſe away
l authors of diſſections.

Expelling fear love teaches here
ith truth, grace, joy with duty.
happy he who thus can ſee
manuel in his beauty.

Lord it is gain here to remain.
eſe pews yield milk and hony,
ooks for the heart, neſts for the bird,
cks for the fright'ned cony.

Here Hannah's tears are dry'd. She hears,
thy deſire is given.
e publican goes home and can
t up his eyes to heaven.

I ſhut my ears to worldly cares
l to the roaring lion,
lat heav'n's gate anticipate
reſt of holy Zion.

Come Spirit, God, fill thy abode
th grace and ſupplication.
l from above harmonious love
joy and conſolation.

11. Thy ſcepter's top if touch'd, will ſtop
The torrent of wild notions,
And hearts of ſtone will melt and own
The fruit of join'd devotions.

12. We mingle here with tears our cheer,
Yet candidates of glory.
Unmixt will be our pſalmody
In realms not tranſitory.

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223. 59.

ANOTHER.

Greateſt of prophets my heart is deſirous:
To be inſtructed by none but by thee.
Down from the Father haſt thou come, O Jeſu
Union t' eſtabliſh between God and me.
Thou, as mediator, didſt conquer the devil,
Bruiſedſt the ſerpent's head who brought the
2. Highprieſt for ever! my thoughts are a thin
On thee with burning deſire and zeal.
Look to my heart when with groans it is ſink
Thou, who for me art a ſacrifice ſtill.
As interceſſor thou ſitteſt in heaven,
Pleading the cauſe for them unto thee given.
3. Thee will we honor, thou great king of g
(Be ye harmonious ye chords of pure love)
With thanks and praiſes we'll ſing of the 'ſto
Of our redemption through him from above
Govern thy kingdom, thou ſweet loving Savi
Protect the few which ſhew forth thy behavi
4. Now then ſhall heart and lips praiſes be bri
I, as a chriſtian, with joy will ſtep forth.
Kindled by love and unwearied with ſinging
Will I augment this melodious accord.
I ſhall adore thee, thou ſource of ſalvation,
All that hath breath pay the Lord adoration

224. 10.

Another at the beginning of the Service.

O! Jesus Christ, true light of God,
Enlighten such as know thee not
And bring them unto thy sheepfold:
Thereby to save their precious soul.

2. Repleniſh with thy ray of grace,
The wandering erroneous race;
And such who're tempted secretly
To b'leive, that, which is treachery.

3. And what else has elop'd from thee
That seek with grace and constancy.
All wounded consciences so heal,
That they shew but for heav'n their zeal.

4. To all deaf grant an open ear;
The dumb an utterance without fear;
Freedom, to such, who would confeſs
Their faith concerning righteouſneſs.

5. Beguiled souls do undeceive;
Bring all back who mean thee to leave;
Them who are scatter'd congregate.
Convince those in a doubtful state.

6. Then Lord! due praiſes ſhall be giv'n
In earth below, above in heav'n:
By all of thy redeemed race
To thee for all thy love and grace. E

225. 59.

Another at the beginning.

HOLY King Zions, look down, thee we offer
Honor with love in harmonious ſtrains:

Purchas'd so dearly we never will suffer
Blood of ungratefulness running in veins.
Lo loving master, thy pupils attend them!
Cherish thy chosen few, Lord and defend them.

2. High Priest! eternal affections now rising
Wish to be fix'd, where thou pleadest our cause.
Offer our prayers with thy sacrificing,
Thou our oblation, for God's broken laws:
Our Intercessor in heav'n enthroned
Knows how to save and preserve, what he owned.

3. Grant thy instruction them, who are depending
Highest of prophets on thy mouth alone.
Down from the Father thou hast been descending
Us to regain, to exalt and to own.
Thou, Mediator, has conquer'd the devil
Rooting the serpent, the author of evil. K

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226. 8.

ANOTHER.

A Joyful sound it is—the voice
Of Jesus to his friends,
A sound that makes their hearts rejoice,
And consolates their minds.

2. This joyfull sound is sweet so us,
As music to the ear.
It saves us from a heavy curse,
And scatters ev'ry fear.

3. This joyful sound does proffer make
Of life, to sinners dead,
While captive souls its worth partake,
And are thus fully freed.

4. This joyful sound gives knowledge too,
To those who simple are;

For all who combat ſatans crew,
May lend their liſt'ning ear.

5. Its precepts teach humility,
It leads the ſoul to God;
By it the priſ'nor is ſet free,
Thro' the atoning blood.

6. Oh! may I know the bleſſedneſs,
To dwell with Jeſu's heirs.
Exalted in his righteouſneſs,
Which this ſweet ſound declares,

7. Help me to walk, while here below,
In circumſpection right;
And then O Lord grant me to go
To ineffable light.

8. So ſhall I in thy name rejoice;
I'll praiſe thee all my days;
Thro' all eternity my voice
Shall never ceaſe to praiſe.

9. The Father, Son and Holy Ghoſt
Shall be my theme to ſing;
While all amidſt the heav'nly hoſt,
His praiſes loud ſhall ring. S.

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227. 59.

Another at the end of the Service.

NOW to exalt my redeemer with praiſes,
Riſe his redeemed, thou chriſtian ſtep forth,
Set from thy harp ſtream melodious graces
Line upon line of thy Saviours worth.
Thee will I honor, O ſource of ſalvation,
Praiſe him what breathes in all his creation. K

228. 5.

Promise of Faithfulness.

NEVER will I part with Christ,
Since he dy'd for my salvation;
Nay I would be sacrific'd
To obtain this consolation,
That I might enjoy the sight
Of his good and gracious light.

2. Jesus will I never leave,
Whilst I breathe and have my senses;
From his merits I receive
Pardon for my past offences;
All the pow'rs of my mind
To my Saviour are resign'd.

3. Should I lose my very sight
Touch and hearing, smell and tasting,
Lord, thy love shall give me light
When my nat'ral oil is wasting;
When from earth my life is rent,
Christ shall be my element.

4. Less, far less, I then shall part
With my Lord when in his glory.
I shall see my loving heart
Rais'd above what's transitory;
Then with all his faithful race
I'll rejoice before his face.

5. Earth nor heav'n can satisfy
One desire of God's inspiring;
Only Jesus can supply
All I'm piously desiring.
He's the object of my love
Here, and when from hence I move.

6. With my Jesus I will stay,
For he is my new Creator,
And my life, my truth my way,
Leading me to living water.
Blessed, who can say with me,
Christ! I'll never part with thee. E.

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229. 18.

ANOTHER.

ARISE! ye christian men, arise!
Arise! arise to conquer.
This world is not the paradise
To seek your rest in longer.
Who will not fight, engage and strive
Shall never receive the crown of life.

2. Satan, he comes with all his art;
The world with pomp and bragging;
The lusts of your corrupted heart
Are constantly attacking.
If you not valiantly shall fight:
You're overcome with all your might.

3. Consider! the allegiance
By which you are engaged;
Remember! that ye are as men
Of war, to fight, enlisted;
Think! vict'ry must be first obtain'd
Before triumphal crowns are gain'd.

4. Reproachful 'tis, when militants
In battle-days are turning
Their backs towards their combatants,
Or run without resisting.
How scornful: when designedly
They're captur'd by the enemy.

5. Engage! the devil is soon slain,
The world is easy scatter'd.
The carnal mind tries all in vain,
How much soever you're batter'd.
O shame! to all eternity:
Should these knaves gain the victory.

6. Who o'ercomes and maintains the ground
Which th' en'mies have possessed,
Shall feed on fruit in Paradise found,
From thence ne'er be displaced.
The conq'ror to eternity
From death and sorrow shall be free.

7. Who o'ercomes, and his Christian-course
Has finished with honour,
Shall have, to eat, from the great source,
Some of the hidden manna,
And a white stone with a new name,
Which he'll know and not stand in shame. E.

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230. 8.

A penitential Hymn.

HEAR, when I call, oh God of peace,
Accept my humble prayer;
Answer me in thy righteousness—
Oh! God of pity hear.

2. Enter not into judgment, Lord,
With fall'n unhappy me;
For none so holy is thy word,
With thee can righteous be.

3. Alas! the enemy hath come
To persecute my soul;
And made thick clouds of hellish gloom
Around my spirit roll.

A ray of light, O Lord I crave.
Me hath he ſhut from day ;
thoſe who in the ſilent grave
In utter darkneſs lay.

Therefore my heart is fill'd with grief
Day after day I mourn.
rth can afford me no relief—
Oh ! when wilt thou return ?

Oft does my ſoul call back the hours
When garb'd in peace ſhe pray'd ;
nd all her joys, and all her pow'rs
On thee her ſource were laid :

Then bath'd in tears I lift mine eyes
And ſtretch my hands to thee ;
h! Lord regard my anguiſh'd cries—
Jeſus remember me !

Hide gracious God thy fearfull frown.
My feeble ſpirit fails ;
nd ſatan fain my hopes would drown
While woe my frame aſſails.

Cauſe me thy pitying love to ſee
Oft as the morn doth riſe ;
nd guide me in thy righteous way—
My ſoul on thee relies.

. To thee as to an hiding place
My frighted ſoul doth haſte
h! cover me with holineſs
Till life's rude ſtorm be paſt.

. Then let no fears the hour annoy
That ſeals me for the ſhrine ;
t here let me behold thy joy
For Father I am thine.

231. 12.

ANOTHER.

JESUS Chriſt regard my anguiſh,
Oh commiſſerate my pain;
Bid my ſoul no longer languiſh,
Bid my ſpirit not complain!

2. 'Tis my comfort thou'rt omniſcient;
All my griefs are known to thee;
Saviour thou art all-ſufficient,
To relieve a wretch like me.

3. Now thy clemency diſcover;
Give my wounded ſoul repoſe;
E'er my tranſient life is over,
E'er my ſorrowing eye-lids cloſe.

4. By thy paſſion I conjure thee,
By thy painful ſweat of blood,
Let my ſighing come before thee,
Seal my pardon now with God.

232. 10.

ANOTHER.

O thou to whoſe almighty ear
The ſofteſt breath of pray'r aſcends,
Who hear'ſt and know'ſt each ſigh and tear,
And ev'ry wiſh which thee-ward tends.

2. Bow down Oh! God in mercy bow,
Open thine ear to my complaints;
And turn away thy wrath, for oh!
Before its ſtrokes my ſpirit faints.

3. Thou know'ſt O! Lord by fears of death,
How to and fro my mind is driv'n;

r ev'ry hour which brings me breath,
afts from my ſoul a cry to heav'n.

How chang'd is all which could delight!
diff'rent aſpect nature wears;
d ruddy morn—and ſolemn night,
d and uncheary now appears.

The ſun whoſe radiance gilds the day
d ſcatters light and bleſſings wide,
o me emits no chearing ray,
ho am within all dark and void.

A pleaſing change the ſeaſons know;
t I no happy reſpite ſee.
y days are ſpent in careleſs woe
d ſorrow wears each night away.

Haſte to my help oh! gracious God
'er in the duſt this frame's repos'd
'er on my breaſt reſts the cold clod
d theſe dull eyes forever clos'd. S.

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233. 10.

SPIRITUAL LIFE.

THE man who in the ſight of God
Is juſt, made ſo thro' Jeſu's blood;
rom condemnation is ſet free,
njoys the goſpel liberty.

By faith he lives and walks, and moves,
y faith he ſerves and humbly loves
is God; and ſtill with fervent mind,
y faith he lives to ſerve mankind.

This happy ſtate he cannot claim
rom Nature, or in his own name;

The law doth not this bliſs impart,
But Chriſt conveys it to his heart.

4. A life of peace the juſt man lives
When all his heart to God he gives;
His fellowſhip is now begun
Both with the Father and the Son.

5. But ſoon th' archangels trump will ſound,
Then ſhall the juſt with glory crown'd
Ariſe with Chriſt, above the ſky
To live with him eternally.

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234 24

GOOD FRIDAY MORNING.

THY deep wounds my loving Jeſus,
Souls anguiſh and pain of death,
Give my heart in ſore diſtreſſes
Eaſe and delicious comfort.
Riſes evil in my mind,
Let me in thy paſſion find
Motives plenty for abhorring
All evil in me occurring.

2. Will repoſe in luſt and faſhion
My corrupted fleſh and blood:
Then remind me of thy paſſion
And thy working for my good.
Satan, ſhould he harraſs me,
Saying: I've no hope in thee;
Let me hear thy promiſed graces,
To chaſe him with his harraſſes.

3. Will my heart by th' worlds inticing
Walk the carnal-pleaſure-road,

re is nothing but rejoicing:
ſhew me the heavy load
y pains and agony,
h thou haſt endur'd for me:
ſuch ſpeedy meditation
o'ercome the world's temptation.

t me find g'ainſt all that's grieving
wounds ſufficient force.
ul, when 'tis thee retrieving
un patiently its courſe.
y comforting ſweetneſs,
away all bitterneſs;
ou haſt O my oblation
piring brought ſalvation.

thee I put my reliance,
art my ſoul's confidence,
leath bids my death defiance,
his power to advance.
y int'reſt is in thee,
protect'ſt and comfort'ſt me,
race ſhall give me protection,
nd happy reſurrection.

hou'rt in my heart incloſed,
ſource of benevolence
all pains ſhall be oppoſed,
I'm call'd to go from hence.
ul in death's agony
o thee. What enemy
attempt his oppoſition
ſouls that eſcap'd perdition?

253. 10.

GOOD FRIDAY AFTERNOON.

I Die, but what is death to me?
Triumphant is my surety.
In grave remains the dross of sin,
And sinless I shall rise again.

2. My Saviour in the day of grief
Gain'd me this Sabbath of relief,
To wait for what no eyes have seen
The glorious renovating scene.

3. To me grave is the sanctuary
That stops the restless enemy.
Sleep, sleep O members with good grace.
Your head has sanctified the place.

4. Soon will the breakers trumpet sound,
And you will leave this hiding ground,
To grace in ropes of life and flame
The marriage of the slaughter'd Lamb.

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236. 6.

GOOD FRIDAY EVENING.

NOW for thousand tunes of praises
Streaming from this feeling heart,
Which thy bending head embraces;
Lord for every pain and smart,
For thy groanings and oppression,
And for thy last intercession
For thy torments, cross and death
Sings thy praise my dying breath,

237. 60.

Morning-Hymn of a Communicant.

RISE, riſe my ſoul! thy Lord deſcending,
Will meet thee, and commands attending.
Let joyous motions through the breaſt
Declare thy rev'rence to the gueſt.

2. No worldly care, no luſts deception
Muſt now prevent a due reception.
Sweep every ſeed of fraud away
Which would diſgrace thy ſoul to day.

3. A Lord by heav'ns uncomprehended
Has to his creature condeſcended,
To be the manna, come from heav'
In bread and wine, his people giv'n.

4. Behold with awful meditation
Thy Lords and maſters invitation.
Abyſs of love, to reaſon hid!
Unfathom'd by angelic wit.

5. Sweet Lamb of God, on worms here creeping
In duſt thou art ſuch treaſures heaping!
Is thy majeſtic power ſo cheap,
To condeſcend to men—ſo deep!

6. Thou Lord of Lords, (dream I, or is it?)
Appoint'ſt for my poor roof a viſit.
The ſinful worm, ſo vile and baſe
Is he deſerving ſuch a grace?

7. Thou haſt for me a feaſt deſigned,
Fat things and marrow, wine's refined
And ceaſeleſs joys, my Lord and God
Afford thy body and thy blood.

8. Dear Lamb of God, it is thy pleasure,
Tho' unfit, yet call'd to the treasure
I come with rev'rence and appeal
To nothing, but thy sovereign will.

9. I come, if walking not, yet creeping.
At Jesu's feet prostrate and weeping
I claim the place, where safely find
The poor, the maim'd, the halt, the blind.

10. For deadly sick thou wast appointed.
The most despair'd of first are minded.
Physician of known sympathy
Here holds an applicant thy knee.

11. Instill this drooping heart with vigour.
With tender mercy, not with rigour
Treat thy poor patient. Lo thy dove!
Betroth her unto thee with love.

12. My heart will feel the agitation.
Divine will be my souls sensation
The moment when thy precious blood
Revives in me the peace of God.

13. Now is my road to Sion level.
This bread gives strength, in which I travel
Unfrighten'd by the lurking hord
Through evil and through good report.

14. This pledge of unexampled favour,
That made my dying Lamb a savour
Ascending sweetly from the earth
Insures my rest and claims my heart.

15. Now for thy honor, for thy praises
For whatsoever devotion graces,
For tunes to please the Son of God
Shall beat my pulse, shall run my blood.

6. Thy death ſhall be my meditation,
My ſouls delight, and occupation,
The aim, attractive to my eyes,
The poiſon killing ſin and vice.

7. Thy death ſhall ſway my will and temper,
ngrafted in thee ſoul and member,
My noble vine, will now produce
The fruit, the holy Father choſe.

8. O Prince of life, thy wink and fences
ontrol my ſteps, arreſt my ſenſes.
ay I, who long for thee, ſoon paſs
ed by thy croſs, this wilderneſs!

9. The love, I at thy meal remember
nlocks this heart, the bridegroom's chamber.
emain in me, and ſet thy gueſt
ord, as a ſeal upon thy breaſt. K.

238.

LITTENY.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have ercy upon us miſerable ſinners.

O God the Holy Ghoſt proceeding from the Fa- r and the Son: have mercy upon us miſerable ners.

O holy, bleſſed, and glorious Trinity, three per- ns, and one God: have mercy upon us miſerable ners.

Remember not, Lord, our offences, nor the of- ces of our forefathers; neither take thou ven- nce of our ſins: ſpare us, good Lord, ſpare thy

people, whom thou haſt redeemed with thy mo
precious blood, and be not angry with us for eve

Spare us, good Lord.

From all evil and miſchief; from ſin, from th
crafts and aſſaults of the devil, from thy wrat
and from everlaſting damnation.

Good Lord, Deliver us.

From all blindneſs of heart; from pride, vai
glory, and hypocriſy; from envy, hatred, and m
lice, and uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; an
from all the deceits of the world, the fleſh, and t
devil.

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſ
lence, and famine; from battle and murder, a
from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebel
on; from all falſe doctrine, hereſy, and ſchiſm
from hardneſs of hearts, and contempt of thy Wo
and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by t
holy Nativity and Circumciſion; by thy Baptiſ
Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cr
and Paſſion; by thy precious Death and Buria
by thy glorious reſurrection and aſcenſion: and
the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of o
wealth; in the hour of death, and in the day
judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holyneſs of life, our rulers and magiſtrates;

We beſeech thee to hear us, good Lord.

That it my pleaſe thee to rule their hearts in thy faith, fear, and love; and that they may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be their defender and keeper, giving them the victory over all their enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts and Deacons, with true knowledge and underſtanding of thy Word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of thy Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee ſuccour, help, and comfort, all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons, and young children, and to ſhow thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children, and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy on all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due times we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance; to forgive us all our ſins, negligences, and ignorances; and to endure us with the grace of thy

Holy Spirit, to amend our lives according to the Holy Word ;

We beſeech thee to hear us, good Lord.

Son of God : we beſeech thee to hear us.

O Lamb of God : that takeſt away the ſins of the world ;

Grant us thy peace.

O Lamb of God : that takeſt away the ſins of the world ;

Have mercy upon us.

Chriſt, hear us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

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239. 10.

The Golden Alphabet.

ALONE in God put thou thy truſt :
Who truſts in man depends on duſt.
God's promiſes are kept alone.
The old ſimplicity is gone.

BEWARE of loſing thy good name,
For credit's of a tender frame :
By pain and labour 'tis atchiev'd ;
Once loſt, can ſeldom be retriev'd.

CHATTING avoid, but rather hear,
Wilt thou with any grace appear,
For ſilence meets with ſure reſpect ;
But prating always with neglect.

DESPISE thyſelf ; reſpect the great.
T'avoid their wrath and thy defeat
Wilt thou find comfort in diſtreſs ?
The meaneſt treat with gentleneſs.

EXPEL all haughty thoughts, and flee
Thoſe ſcandals of proſperity.
The Lord thy plenty doth beſtow
To make thee great and humble too.

6 FEAR thou the Lord and prize him more
Than radiant gold and richeſt ore:
Gold may be ſpent, but Godly fear
Is a rich ſtore, will ne'er impair.

7 GIVE to the Lord with cheerful heart,
When God his bleſſings doth impart;
Leſt thou ſhouldſt meet the woeful fate,
Which Chriſt of Dives did relate.

HAST thou receiv'd a benefit;
With gratefulneſs thyſelf acquit.
Pity ſincere do thou expreſs
When thou ſeeſt others in diſtreſs.

9 IN Labour ſpend thy youthful age;
That brings a goodly heritage:
Hard work's unfit for ſilver-hair,
When weakneſs multiplies thy care.

10 KIND be to all, yet truſt but few;
Pretended friendſhip bid adieu;
Think on the word, found true of old,
What gliſtens is not always gold.

11 LET no diſturbance ſeize thy heart,
When frowning fortune ſeems to thwar
A hard beginning, when it ends,
Will make thee more than full amends.

12 MASTER thy chol'ric thoughts within;
Be angry but commit no ſin;
For wrath beſpeaks thee ſatan's ſlave,
Who can't diſcern what's true or ſafe.

3 NE'ER be asham'd to live and learn,
If thou wilt mind thy main concern:
Wise men make ev'ry place their home:
But sluggards starve where'er they come.

4 ONE party hear, but thine applause
Defer, till thou know'st th' other cause:
Be just, for prejudice misguides;
There's often faults on both the sides.

5 PRIDE dates its first original
From Lucifer's and Adam's fal:
Ere many lost by wind and tide;
More suffer shipwreck from their pride.

6 QUOTE nothing, but what edifies:
A false report soon grows and dies.
A gentle soul well bred and born,
Gives all she hear a loving tune.

7 RELY in all thine exigence,
On thy Creator's Providence:
None is forsaken by the Lord
Whose life is guided by his Word.

8 SHORT is thy time; Tide stays for none;
The world's a flash, that soon is gone.
Be not beguil'd with sensual charms;
Thy life's at stake in Dinah's arms.

9 THOU must continue doing good;
But still expect to be withstood:
What action know'st thou ever done,
Which was approv'd by ev'ry one.

10 UPON no riches set thy heart,
Lest it should break, if they depart:
That man is wise, whose heart is there,
Where never fading treasures are.

21. WILL any one contend with thee?
Be rather mute than disagree,
One contradiction raises ten,
And they will end, you know not when.

22. XERXES, relying on his host,
Was baffled in his haughty boast.
Art thou at war? rely on God,
Who bringeth peace, and brings the rod.

23. YOUNG thy Creator learn to fear,
Wilt thou thy course most wisely steer.
Thy future harvest will be seen,
Such as thy life and seed have been.

24. ZEAL for thy God prolongs thy days.
Be circumspect in all thy ways,
Things done without a wise forecast
Have ruined multitudes at last.

---

240. 8.

A Cradle Hymn.

HUSH! my dear lie still and slumber,
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head.

2. Sleep my babe thy food and raiment,
House and home thy friends provide;
All without thy care or payment,
All thy wants are well supply'd.

3. How much better thou'rt attended
Than the Son of God could be,
When from heaven he descended,
And became a child like thee?

Soft and eaſy is thy cradle,
Coarſe and hard thy Saviour lay;
hen his birth-place was a ſtable,
And his ſofteſt bed was hay.

Bleſſed babe! what glorious features,
Spotleſs fair divinely bright!
uſt he dwell with brutal creatures?
How could angels bear the ſight?

Was there nothing but a manger
Curſed ſinners could afford,
o receive the heav'nly ſtranger?
Did they thus affront the Lord?

Soft, my child, I did not chide thee,
Tho' my ſong might ſound too hard;
is thy mother ſits beſide thee,
nd her arm ſhall be thy guard.

Yet to read the ſhameful ſtory
How the Jews abus'd their King,
w they ſerv'd the Lord of glory,
Makes me angry while I ſing.

See the kinder ſhepherds round him,
Telling wonders from the ſky;
ere they ſought him, there they found him,
With his virgin-mother by.

See the lovely Babe a dreſſing;
Lovely infant, how he ſmil'd!
en he wept, the mother's bleſſing
ooth'd and huſh'd the holy child.

Lo! he ſlumbers in his manger,
Where the horned oxen fed;

Peace, my darling, here's no danger,
Here's no ox a-near thy bed.

12. 'Twas to save thee, child, from dying,
Save my dear from burning flame,
Bitter groans, and endless crying,
That thy blest Redeemer came.

13. May'st thou live to know and fear him,
Trust and love him all thy days.
Then go dwell forever near him,
See his face, and sing his praise.

14. I could give thee thousand kisses,
Hoping what I most desire;
Not a mother's fondest wishes
Can to greater joys aspire.

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2. *Der lieben ſonne lich und pracht*
3. *Gott ſey dank in aller welt*
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5. *Jeſus meine zuverſicht*
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10. *Nach dir O Herr verlanget mich—oder: Die ſele*
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13. *Sey lo b und ehr dem hoechſten gut*
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54. *Nun lob meine sele den*
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56. *Ich ruf zu dir Herr Jesu Christ*
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THE

LITURGY,

OF THE LUTHERAN CHURCH

Translated from the German.

The first Section.

Concerning the manner of public worship, in the united congregations of the Evangelical-Lutheran church in North America.

I.

PUBLIC worship is always to be introduced with a verse (or a few verses) of a suitable hymn, after the singing of which the minister steps before the altar, and addresses the congregation as follows:

Dearly beloved

Thus saith the high and holy one, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth.; therefore acknowledge your misdoings and confess your sins before the Lord your God.

For he hath promised that if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

All ye then that are present, confess with me your sins in the following manner:

I thy poor ſinner acknowledge before God my heavenly father, that I have ſadly, deeply, and in a manifold manner ſinned againſt thee; not only with outward ſins, but more abundantly ſo with inward blindneſs, unbelief, doubts, deſpair, impatience, pride, ſinful ſelf-love, evil deſires, covetouſneſs, private envy, hatred and ill-will, together with many other evil deeds which are all well known to God, and which alas! I myſelf cannot ſo perfectly know. And now (O Lord) theſe things grieve, and cauſe me ſorrow, and I deſire fervently to receive forgiveneſs and grace through thy well beloved Son Jeſus Chriſt: making now a freſh dedication of myſelf to thee, with a ſincere promiſe through the aſſiſtance of thy holy ſpirit to live more holy and obedient unto thee. Amen.

Lord God our heavenly Father have mercy upon us.

Lord Jeſus Chriſt, the Saviour of the world have mercy upon us.

God the Holy Ghoſt have mercy upon us, and grant us thy peace. Amen.

II.

The miniſter further addreſſes the congregation as followeth:

The Lord be with you!

Whereupon they anſwer:

And with thy ſpirit!

Hereupon the miniſter prays again a ſuitable prayer.

After this prayer, the epiſtle is to be read, when this is accompliſhed, the hymn is to be given out and ſung, or at leaſt as many verſes of it as the time will admit of.

While this hymn is ſinging the miniſter ſteps into the pulpit.

III.

After the ſermon is ended, the following church prayer, or inſtead of it the Litany ſhall be read; which without neceſſity ſhall not be omitted.

"Universal Church-Prayer."

Most merciful and gracious Father in Christ, who has promised to hear the prayers of the poor and not to turn thine ears away from their cry! We come united before thy face, the whole congregation for this purpose has assembled itself together: but thou hast commanded us to pray not only for ourselves, but for all mankind; yea thou hast graciously promised to hear our weak prayers, and to fulfil our humble petitions; we obey thy command, and in deep humility represent thy promise before thee; shew thyself as the father of mankind, whom thy Son has dearly purchased with his own blood; remember those who are enveloped in darkness, and those upon whom the light of thy gospel has not yet shined; break the bands of satan, and let the light of thy knowledge prevail over all the earth. Remember thy Christendom (Zion); help that therein may be found both name and power. Destroy the power of bigotry and superstition, and work a deliverance against the power of unbelief. Let thy evangelical Zion be particularly favored and grant, that all who belong thereunto may experience the power of her evangelical doctrines in their hearts. And as we have the commandment in thy word, to pray for all those that rule and are in power in the world, so we recommend to thy favor all kings and princes of the same, grant them all true kingly and princely impressions, that thy fear may be before their eyes and in their hearts. Especially remember, for Christ's sake this western world, and as thou hast already begun to shew thyself as the God of its inhabitants, so still manifest, reveal thy-self the same. Praised be thou that thou hast broken the chains, wherewith men thought to bind us; praised be thou for the freedom which thy powerful arm hath obtained for us; praise be to thee for the freedom which we now enjoy, but protect us for Christ's sake, that the same may not lead us to an unreasonable contempt of danger. Keep thine eyes constantly over this thy people

whom thou haſt choſen as thine heirs ; to this end fill the fathers of theſe United States, the rulers, with the ſpirit of wiſdom and the fear of the Lord. Grant that peace and union may through their endeavours be extended over and continued in the land, and that the honor of thy name, and the proſperity of the kingdom of thy Son, may be the uttermoſt care of their hearts. Help that theſe United States may conſtantly continue in the bonds of peace and love, that their bond may be a bond which ſhall continue until the end of days. Remember, O Father in particular, the State in which we dwell, crown the rulers thereof with wiſdom and the love of righteouſneſs. Fill our law givers with thy ſpirit, that all the laws which are, or ſhall be made may tend to the happineſs of the citizens of the State. Help that right and juſtice may be obſerved by our judges without partiality or reſpect to perſons. Cleanſe the land from vice, and let much fruit of true Godlineſs be perceived in the ſame. Help that wickedneſs may hide its face before Godlineſs, and that it may have no reaſon to fear on account of vice.

In particular be gracious to our congregation, that peace and brotherly love may be kept in the ſame. Bleſs the officers of the church, bleſs parents and children, and eſpecially bleſs our ſchools.

Bleſs the cultivation of land, bleſs all buſineſs that are pleaſing to thee both by ſea and by land.

Receive under thy gracious protection all that are pregnant and give ſuck, all widows and fatherleſs children. Help every individual in their need, and be gracious to all who in any place cry to thee, keep us in thy love, and let every thing work for our good. Turn away from us in mercy all richly deſerved land troubles, war, hunger, and ſcarcity ; fire and water perils ; peſtilence and other evils on mankind or on cattle, and every thing elſe which our ſins have richly deſerved.

Grant us pleaſant weather and let the fruits of the earth proſper abundantly. Be a Saviour of all men

eſpecially of thoſe that believe. Thou holy Go
protect us from ſin and ſhame, and aſſiſt us wit
thy good ſpirit, that we may not forfeit thy bleſ
ing by our tranſgreſſions, nor draw down thy right
eous judgments on us. We acknowledge O Lor
that when thou dealeſt according to thy long ſuffer
ing toward us, that it was not our righteouſnes
that draws thee unto it; for we are unprofitabl
ſervants before thee; but it is purely on accoun
of thine own free and undeſerved mercy, accord
ing to which be ſtill gracious unto us, and dra
our hearts in love toward our neighbours, to ſor
row with all who are in diſtreſs, that we may ne
ver forget to do good to every man, yea even t
our foes, that we may thereby manifeſt ourſelve
to be the children of God. Protect us from ſudden
death, and prepare us more and more, through thy
ſpirit and grace for an happy end. To this en
teach us to ſeek no deſire but thy love, no profi
but the gifts and graces of thy holy ſpirit, no ho
nor but that we ſhould be thy children and made
one with thee, no adornment but the righteouſnes
of Jeſus Chriſt, no life and ſupport but thy grace
and union. Eſpecially in the laſt hour of death
keep ſatan with all his temptations from us, and
encreaſe our faith in thy Son Jeſus Chriſt, that
thereby we may overcome all the fears and terrors
of death. When our ears can no longer hear, let
thy holy ſpirit bear witneſs with ours that we as
thy children and the co-heirs of Chriſt, ſhall
ſoon with Jeſus be in Paradiſe. When alſo
our eyes can no longer ſee, then grant that the
eyes of our faith may be open, that then we may
ſee thy heaven open, and the Lord Jeſus at the
right-hand of his Father.

When alſo our tongues can ſpeak no more
then let thy ſpirit make interceſſion for us before
thee with unutterable groanings, and teach us to
call upon thee: Abba! dear Father! in thy hand I
commit my ſpirit. Grant alſo moſt faithful God,
that we may live in thy fear, die in thy grace, de-

art in thy peace, reſt in the grave under thy pro-
ection, be raiſed again through thy power, and
hen heir the glorious hope of eternal life, through
eſus Chriſt, thy dearly beloved Son our Lord, to
hom with thee and the Holy-Ghoſt be aſcribed all
onor praiſe and glory now and forevermore——
Amen.

After this church-prayer the petitions for the
ck, and then the Lords prayer, our Eather &c.
hen the appointments, notices &c. After all
is is accompliſhed the miniſter concludes with the
ollowing ſentence;

The peace of God which paſſeth all underſtand-
g keep your heart and mind, in Jeſus Chriſt, un-
everlaſting life—Amen.

IV.

After the ſermon a few verſes are ſung before
hich the alms are gathered in the church.

V.

After the laſt hymn, the miniſter goes again be-
re the altar, turns his face to the congregation,
nd ſays,

The Lord be with you!

And the congregation anſwers,

And with thy ſpirit!

Let us Pray:

Here follows an extempore prayer, or the fol-
wing form.

O Lord, Lord our God, preſerve us through thy
ord, that we may live, and let us never be brough t
ſhame concerning our hope: ſtrengthen us that
e may recover, then ſhall we have our deſires
thy laws, through Jeſus Chriſt thy dearly belo-
d Son, our Lord—Amen.

And he concludes with this bleſſing.

The Lord bleſs thee, and preſerve thee.

The Lord enlighten his countenance upon thee,
d be gracious unto thee!

The Lord lift up his countenance upon thee, and
ve thee peace—Amen.

In the name of God the Father, of the Son, and
the Holy Ghoſt.—Amen.

VI.

The afternoon prayer before the communion-table may be thus.

O ſtand by us Lord Jeſus Chriſt, in the time when darkneſs prevails; thy Godly word that ſhining light, let it never be quenched among us. In theſe laſt troublesome times grant us ſteadfaſtneſs that we may keep thy word and ſacrament pure unto our end; to the honor of thy holy name which is highly praiſed in eternity—Amen.

And he concludes with this bleſſing.

The Lord bleſs you and keep thee!

The Lord enlighten his countenance upon you and be gracious unto thee.

The Lord lift up his countenance upon thee, and give you peace. Amen.

In the name of God the Father, the Son, and of the Holy Ghoſt. Amen.

The preacher may, at diſcretion, preach upon the Epiſtle, or any other text.

Second Section.

Of BAPTISM.

1. Where it is poſſible, the Children ſhall be baptized in the public congregation.

2. The parents muſt give the miniſter at least one day's notice previous to the baptiſm of their children.

3. The miniſter ſhall enquire,

1ſt. If the parents were themſelves baptized, and whether they are communicants, or no?

Note (a) If they have not been baptized, they muſt at leaſt promiſe before witneſs, that they will prepare themſelves for it.

(b) If they have not yet been to the ſacrament they muſt promiſe to follow Chriſt in this his command. 2dly. What ſponſors have they choſen?

(a) Sponſors muſt be of the Proteſtant religion and ſuch as have already been to the ſacrament.

(b) Young perſons who have not yet been to the ſacrament, may, upon neceſſity give the child their

wn name, but not be ſponſor for the child at the ime of baptiſm, they muſt ſubſtitute ſome other pro- er perſon to this duty.

(c) They muſt have a good report of their life and onverſation, and muſt at leaſt be free from exter- al vices.

(d) Parents who bear the above deſcribed cha- acter may themſelves be allowed to ſtand for the hild.

4. In the ordinance of baptiſm itſelf, the follow- ng order is to be obſerved—The ſponſors come orward with the child—And the miniſter addreſſes hem as follows.

Dearly Beloved,

F r as much as all men are conceived and born o ſin, and that our Saviour, Chriſt, ſaith, none an enter into the kingdom of God, except he be egenerate and born anew of water and of the Ho- y Ghoſt; I beſeech you to call upon God the Fa- her, through our Lord Jeſus Chriſt, that of his ounteous mercy he will grant to *this child* that hing which by *nature* it cannot have; that it be- ng baptiſed with water and the Holy Ghoſt, may e received into the bonds of Chriſt's holy Church, nd be made a *lively member* thereof. And as his child, through you as his ſureties, promiſes to enounce the devil and all his works; to believe n God and faithfully to ſerve him; you muſt there- ore remember, that your duty in this reſpect re- uires you to look thereunto with all diligence hat this child, as ſoon as it is capable to receive t, may be taught—that it has made now through ou a very weighty confeſſion and promiſe—and hat he may be brought to underſtand and know heſe things the better, ye muſt cauſe him to attend he preaching of God's word, and to be inſtructed n the articles of faith, the Lords prayer, the ten ommandments, the doctrine of the holy ſacra- ent, and every thing which is neceſſary to ſalva- ion either to believe or to learn. Alſo, that this hild ſhould be brought up in a virtuous and Godly

life: remembering that our baptism constantly presents our promise before us, which consists in following the example of Christ; and that as he was so we should be also, that as he in this world died for us, and rose again even so should we, who are baptized, die unto sin, and rise in righteousness; continually crucifyng our evil and corrupted dispositions; and grow daily in a virtuous and godly life.

PRAYER.

Let us pray.

O almighty and everlasting God, the Father of our Lord Jesus Christ, we call upon thee in the behalf of this child, which now, through us begs thy baptismal blessing; and desires thy heavenly grace through spiritual regeneration. Receive the same, O Lord, as thou hast declared: Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you: therefore grant to bestow thy blessing unto this child that asks; open the door unto it seeing it knocks; that it may thereby obtain the everlasting blessing of thy heavenly covenant, and receive the promised kingdom of thy grace, thro Jesus Christ our Lord. Amen.

Let us hear the words of the gospel written by St Mark, in the 10*th Chap. from the* 13*th to* 16 *verse.*

"They brought young children to Christ, that "he should touch them. And his disciples rebuk "ed those that brought them; but when Jesus saw "it he was much displeased, and said unto them "suffer the little children to come unto me, and "forbid them not, for of such is the kingdom o "God. Verily I say unto you, whosoever shall "not receive the kingdom of God as a little child "he shall not enter therein. And he took them "up in his arms, put his hands upon them, and "blessed them."

Following this example, we bless this child, lay our hands upon him and pray in the following manner:

Our Father which art in Heaven, &c.

Hereupon the miniſter puts the following queſtions to the ſponſors.

Do ye renounce, in the name of this child, the devil and all his works and all his ways? Yes.

Do you believe in God *the Father* almighty maker of heaven and earth?

I believe.

Do ye believe in Jeſus Chriſt, his only begotten ſon, our Lord; that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate; was crucified, dead, and buried, he deſcended into hell; that he roſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and that from thence he will come again at the end of the world, to judge the quick and the dead?

Yes, I believe.

And do ye alſo believe in the Holy Ghoſt; the holy Catholic Church; the communion of ſaints; the remiſſion of ſins; the reſurrection of the body; and everlaſting life after death? Yes.

Is it your deſire, that this child ſhall be baptized in this faith, and in the foregoing promiſe? Yes.

Baptiſm is not alone mere water, but it is that water which the command of God enjoins and which is connected with his word.

What ſhall the name of this child be?

N. N. I baptize thee in the name of the Father, of the Son, and of the Holy Ghoſt.

Hereupon the congregation ſings the following hymn,

His bath his meal and preaching
Are ordinances teaching
That faith and not fruition
Are here the Church's condition.
Yet pow'r of Jeſu's Spirit
Applies the Saviour's merit,
Submiſſion to his pleaſure
Seals us the heavenly treaſure.

Let us pray.

With utmoſt ſincerity of heart we thank thee moſt merciful and heavenly Father, that through the baptiſm of water and the Holy Ghoſt thou haſt cauſed this child to be born again; and initiated it into the bonds of the Chriſtian Church. We humbly pray thee, to grant, that henceforth this child may be dead unto ſin, and live unto righteouſneſs; and ſeeing it has, through the holy ordinance of baptiſm, been buried with Chriſt into his death, grant that henc forth the old Adam together with all his luſts and deſires may daily be crucified, and finally with the whole body of ſin be entirely aboliſhed.

Graciouſly grant, that as this child hath been made partaker of the death of thy Son Jeſus Chriſt, he may alſo participate the benefits of his triumphant reſurrection; and finally, with all that believe be made an heir of thy everlaſting kingdom, through Jeſus Chriſt our Lord and redeemer. Amen.

Peace be with you. Amen.

Third Section.

Of the SACRAMENT of the LORD's SUPPER.

Queſtion to be put before the communicant after the preparation-ſermon.

I aſk you in the preſence of the Omniſcient God upon the witneſs of your conſcience,

1. Whether you really know, acknowledge and confeſs, that ye are in your natural ſtate ſinners who are of yourſelves unable to do any good thing but have a natural propenſity to all evil, and that ye by omitting the good and committing the bad in thoughts words and deeds, have frequently offended the Lord your God, and are worthy, therefore, to be caſt away from the face of the Lord your God, and eternally rejected?

Is this the confeſſion of your heart, profeſs it with your mouth, ſaying: Yes.

2. Whether you believe from your heart, that Jeſus Chriſt is come into this world, to ſave ſinners

and that all those, who believe in his name, are to receive remission of their sins? Are you therefore truly desirous, to be freed from your sins, and are you firmly confident, that your heavenly father will be propitious unto you for the sake of Jesus Christ, and in his mercy forgive you all your sins, and cleanse you from all your uncleaness?

Is this the confession?

3. Whether you are firmly resolved to surrender yourself from this present period to the Holy Ghost and his operations, so that in future you do not sin, purposly and voluntarily; but hate and omit sin, put on the new man, endeavour to walk before God and thus really amend your life and grow in Godliness.

Is this your true intention, signify it by saying: Yes.

A form of Confession.

I, the poor sinner, confess before God, my heavenly father, that I have sinned grievously and frequently, not alone with outward sin, but much more with inward original blindness, unbelief, doubts, despair, impatience, pride, sinful self-love, evil desires, avarice, clandestine envy, hatred and other evil devices of the heart, as it is best known to the Lord my God, and I have but an imperfect knowledge of it. But I repent and feel sorry for it, and desire, with my whole heart, the grace of God, through his blessed Son Jesus Christ, with the intention to amend my sinful life, by the assistance of the Holy Ghost; for which purpose I pray God to grant me the power of his spirit daily, more and more. May he in particular prepare me now for the enjoyment of his holy supper, that I may not receive it to my eternal condemnation; but for the increase of my faith, and for promoting a new filial obedience to God and a sincere love to my neighbour, be he friend or enemy. Amen.

A form of Absolution.

Upon this your confession, now made, I a servant of my Lord and Master Jesus Christ, an-

nounuce herewith unto all ſuch of you, as thu
as it has been expreſſed, ſtand in true repentanc
believe on Chriſt in their heart, and are of t
true intention to enter a ſincere reformation
their life, and to grow daily in godlineſs and pi
to ſuch I announce the forgiveneſs of all their ſi
in the name of the father, the Son and the Ho
Ghoſt. Amen.

The Celebration of the Lord's Supper,

Min. The Lord be with you.
Con. And with thy ſpirit.
Min. Lift up your heart.
Con. We lift it up to the Lord.
Min. Holy, holy, holy is the Lord Sabaoth.
Con. All the earth is full of his glory.

The Addreſs to the Communicants.

Dearly beloved in Chriſt,

As we are gathered together here, in the nam
of the Lord to receive his holy teſtament, my ex
hortation to you is firſt, that you lift up with m
your hearts to the Lord, praying with me t
Lord's prayer, as Chriſt our Lord has taught u
and promiſed to grant us our petition.

That God, our heavenly Father, would merc
fully behold us, his poor children, and give gra
that his holy name may be ſanctified among us a
in all the world, by pure and juſt doctrine of h
word and fervent love in life; avert graciouſly a
errors in doctrine and vices in life, by which h
holy name is diſhonored and blaſphemed; that h
kingdom may come and be promoted, and he woul
bring all ſinners, who are blinded and captivate
by the devil, to the knowledge of the true faith
Jeſus Chriſt his Son, and increaſe the number
the Chriſtians: That we may be ſtrengthened
his ſpirit, to do and to ſuffer his will, both in li
and death, and break, offer up and mortify ou
own will, both in good and bad things: That h
would grant us our daily bread, keep us from a
varice and ſorrows for the belly, and give us co
fidence to expect every good thing in abundanc

from him. That he would remit us our debts as we remit our debtors, that our hearts may enjoy a chearful conſcience before him, and we may have reaſon not to fear ſin or be terrified by it. That he would not lead us in temptation, but aſſiſt us by his ſpirit to overcome the fleſh, deſpiſe the world with all its works and conquer the devil with all his devices; and that at laſt he would deliver us from all evil, both corporal and ſpiritual, temperal and eternal. Thoſe who deſire all this, will then confirm it with their *amen*, believing without all doubt, that it be ſo, and the prayers heard in heaven, as Chriſt promiſes, whatſoever you aſk, believe that you will have it, and it ſhall be done.

My ſecond exhortation, which I give in the Lord Chriſt, is, that you direct your full attention in true faith to the teſtament of Chriſt; and particularly to the words in which Chriſt gr nts us his body and his blood for the remiſſion of ſins, apprehending them firmly with your heart, remembering with gratefulneſs his unfathomed love demonſtrated unto us by redeeming us through his blood from the wrath of God, death and hell, and thus receive externally the bread and wine, that is, with and under it, his body and blood, for your aſſurance and pledge.

We therefore bleſs, adminiſter and uſe in his name, and purſuant to his command, his holy teſtament in the following manner.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our treſpaſſes as we forgive them that treſpaſs againſt us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Our Lord Jeſus Chriſt, in the night in which he was betrayed, took bread, and when he had given thanks he brake it, gave it to his diſciples, and ſaid: Take, eat, this is my body, given for you. Do this in remembrance of me.

Likewiſe he took the cup after the ſupper, gav thanks and gave it to them, ſaying, take, drink y all of it. This cup is the new teſtament in m blood, which is ſhed for you and for many for th remiſſion of ſins. Do this, as often as ye drink it, remembrance of me.

The bread is given with theſe words:

Take and eat. This is the true body of yo Lord Jeſus Chriſt, given for you into death. M this ſtrengthen and preſerve you in true faith life everlaſting. Amen.

The cup is given with the following words:

Take and drink. This is the true blood of yo Saviour Jeſus Chriſt, ſhed for you for the remiſſi of ſins. May this ſtrengthen and preſerve you true faith to life everlaſting. Amen.

After the Communion the miniſter ſays:

Give thanks to the Lord, for he is good. Hal

The Congregation anſwers:

And his mercy endures for ever.

Miniſt. We give thee hearty thanks, moſt me ciful dear God and father, that thou haſt by th ſalutary gifts of the body and blood of thy Son r freſhed us; and moſt humbly ſuplicate thee, th thou would promote by them, in us, ſtrong fai towards thee, and an unfeigned love to our neig bour through Jeſus Chriſt our Lord and Savio Amen.

And then the Miniſter concludes:

The Lord bleſs thee and keep thee. The Lo enlighten his countenance upon thee and be g cious unto thee. The Lord liſt up his countenan upon thee and give thee peace.

In the name of the Father, the Son and the H ly Ghoſt. Amen.

During the Communion, hymns of the Sacram or of Chriſt's ſufferings and death are ſung.

The BURIAL SERVICE.

Man born of a woman has but a ſhort time live and is full of miſery. He comes up and is c

down like a flower. He flees, as it were a ſhadow and never continues in one ſtay.

In the midſt of life we are in death. Of whom may we ſeek for ſuccour, but of thee O Lord, who for our ſins art juſtly diſpleaſed.

Yet, O Lord, God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knoweſt Lord, the ſecrets of our hearts. Shut not thy merciful ears to our prayer: but ſpare us, Lord, moſt holy, O God moſt mighty. O holy and merciful Saviour, thou moſt worthy judge eternal, ſuffer us not at our laſt hour, for any pains of death to fall from thee.

For as much as it has pleaſed the almighty Lord over life and death, to take out of time into eternity the ſoul of this our brother (ſiſter) here departed: we commit his body to the earth. Earth to earth, aſhes to aſhes, duſt to duſt—in ſure and certain hope, that Jeſus Chriſt, on the latter day will raiſe this body, unite it with the ſoul and introduce it into eternity.

I die, but what is death to me?
Triumphant is my ſurety.
In grave remains the droſs of ſin,
And ſinleſs I ſhall riſe again.
My Saviour in th' day of grief
Gain'd me this Sabbath of relief,
To wait for what no eyes have ſeen,
The glorious renovating ſcene.

The grace of our Lord Jeſus Chriſt, and the love of God and the fellowſhip of the Holy Ghoſt be and remain with us now and forever. Amen.

The thanks of the widow (heirs) are given to the chriſtian friends and neighbours, who have followed the corps, and have thus teſtified their regard and brotherly love to the deceaſed and the diſtreſſed family. They are ready to make ſuitable returns on ſimilar and other occaſions.

EPISTLES AND GOSPELS,

To be used throughout the Year.

The First Sunday in Advent.

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one anothe for he that loveth another, hath fulfilled t law. For this, Thou shalt not commit adultery, Th shalt not kill, Thou shalt not steal, Thou shalt n bear false witness, Thou shalt not covet: and there be any other commandment, it is brie comprehended in this saying, namely: Thou sha love thy neighbour as thyself. Love worketh ill to his neighbour, therefore love is the fulfilli of the law. And that, knowing the time, that n it is high time to awake out of sleep: for now salvation nearer than when we believed. T night is far spent, the day is at hand; let us ther fore cast off the works of darkness, and let us p on the armour of light. Let us walk honestly in the day; not in rioting and drunkenness, not chambering and wontonness, not in strife and e vying: But put ye on the Lord Jesus Christ, a make not provision for the flesh, to fulfil the lu thereof.

The Gospel. S Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, a were come to Bethphage, unto the mou of Olives, then sent Jesus two disciples, saying u to them: Go into the village over against you, a straightway ye shall find an ass tied, and a colt wi her: loose them, and bring them unto me. A if any man say ought unto you, ye shall say, T Lord hath need of them; and straightway he w send them. All this was done, that it might fulfilled which was spoken by the prophet, sayin Tell ye the daughter of Sion, Behold, thy King

eth unto thee, meek, and ſitting upon an aſs, nd a colt the foal of an aſs. And the diſciples ent, and did as Jeſus commanded them; and rought the aſs, and the colt, and put on them their lothes, and they ſet him thereon. And a very reat multitude ſpread their garments in the way; thers cut down branches from the trees, and ſtrew- them in the way. And the multitudes that went efore, and that followed, cried, ſaying, Hoſan- a to the ſon of David: Bleſſed is he that cometh the name of the Lord, Hoſanna in the higheſt. nd when he was come into Jeruſalem, all the city as moved, ſaying, Who is this? And the multi- de ſaid, This is Jeſus the Prophet of Nazareth of allilee. And Jeſus went into the temple of God, nd caſt out all them that ſold and bought in the mple, and overthrew the tables of the money- angers, and the ſeats of them that ſold doves, nd ſaid unto them; It is written, My houſe ſhall e called the houſe of prayer; but ye have made a den of thieves.

The Second Sunday in Advent.

The Epiſtle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we rough patience and comfort of the Scriptures ight have hope. Now the God of patience and nſolation grant you to be like-minded one to- ards another, according to Chriſt Jeſus: that ye ay with one mind, and one mouth, glorify God, en the Father of our Lord Jeſus Chriſt. Where- re receive ye one another, as Chriſt alſo receiv- us, to the glory of God. Now I ſay, that Jeſus hriſt was a miniſter of the circumciſion, for the ath of God, to confirm the promiſes made unto e fathers: And that the Gentiles might glorify od for his mercy; as it is written, For this cauſe will confeſs to thee among the Gentiles, and ſing to thy Name. And again he ſaith, Rejoice, ye entiles, with his people. And again, Praiſe the rd all ye Gentiles, and laud him, all ye people.

And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

The Goſpel. St. Luke xxi. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring; mens hearts failing them for fear and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable, Behold the fig-tree, and all the trees, when they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you. This generation ſhall not paſs away, till all be fulfilled. Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The Third Sunday in Advent.

The Epiſtle. 1 Cor. iv. 1.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment: yea, I judge not mine own ſelf. For I know nothing by myſelf, yet am I not hereby juſtified: but he that judges me, is the Lord. Therefore judges nothin before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

The Goſpel. St. Matth. xi. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached unto them. And bleſſed is he, whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The Fourth Sunday in Advent.

The Epiſtle. Phil. iv. 4.

REJOICE in the Lord alway; and again I ſay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing but in every thing, by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds, through Chriſt Jeſus.

The Goſpel. St. John i. 19.

THIS is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that Prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What

ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. And they which were ſent, were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying I baptize with water; but there ſtandeth one among you, whom ye know not: He it is, who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth day of Chriſt, commonly called Chriſtmas-day.

The Epiſtle. Hebr. i. 1.

GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who, being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son. And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom. Thou haſt loved righteouſneſs and hated iniquity; therefore God even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

And, Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the work of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. S. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John. The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent, to bear witneſs of that light. That was the true light, which lighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name: Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Saint Stephen's *Day.*

For the Epiſtle. Acts vii. 55.

STEPHEN being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried but with a loud voice, and ſtopped their ears, and ran upon him with one accord, and

caſt him out of the city and ſtoned him: and the witneſſes laid down their clothes at a young man's feet whoſe name was Saul. And they ſtopped Stephen, calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this he fell aſleep.

The Goſpel. S. Matth. xxiii. 34.

BEHOLD, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtonest them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

Saint John *the Evangeliſt's Day.*

The Epiſtle. 1. St. John i. 1.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life (for the life was manifeſted, and we have ſeen it, and bear witneſs and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us;) that which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and de-

clare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay we have not ſinned, we make him a liar, and his word is not in us.

The Goſpel. St. John xxi. 19.

JESUS ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following; (which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?) Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethern that that diſciple ſhould not die: yet Jeſus ſaid unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we knew that his teſtimony is true. And there are alſo many other things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe, that even the world itſelf could not contain the books that ſhould be written.

The Sunday after Chriſtmas-day.

The Epiſtle. Gal. iv. 1.

NOW I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be Lord of all; but is under tutors and governors, until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world: but when the fulneſs of the time was come, God ſent forth his Son

made of a woman, made under the law, that w
might receive the adoptions of ſons. And becauſ
ye are ſons, God hath ſent forth the ſpirit of hi
Son into your hearts, crying Abba, Father. Where
fore, thou art no more a ſervant, but a ſon; an
if a Son the nan heir of God, through Chriſt.

The Goſpel. S. Matth. i. 18.

THE birth of Jeſus Chriſt was on this wiſe: whe
as his mother Mary was eſpouſed to Joſeph (b
fore they came together,) ſhe was found with chil
of the Holy Ghoſt. Then Joſeph her huſband, be
ing a juſt man, and not willing to make her a pu
lick example, was minded to put her away privil
But while he thought on theſe things, behold, th
angel of the Lord appeared unto him in a drea
ſaying, Joſeph, thou ſon of David, fear not to ta
unto thee Mary thy wife: for that which is co
ceived in her is of the Holy Ghoſt. And ſhe ſha
bring forth a ſon, and thou ſhalt call his Name J
ſus: for he ſhall ſave his people from their ſi
(Now all this was done, that it might be fulfill
which was ſpoken of the Lord by the prophet, ſa
ing, Behold a Virgin ſhall be with child, and ſha
bring forth a Son, and they ſhall call his Na
Emmanuel, which being interpreted is, God wi
us.) Then Joſeph being raiſed from ſleep, did
the angel of the Lord had bidden him, and to
unto him his wife: And knew her not till ſhe h
brought forth her firſt-born Son: and he called
Name JESUS.

The Circumciſion of Chriſt.

The Epiſtle. Gal. iii. xxiii. 29.

BLESSED is the man to whom the Lord will
impute ſin. Cometh this bleſſedneſs then up
the circumciſion only, or upon the uncircumci
alſo? For we ſay, that faith was reckoned to
braham for righteouſneſs. How was it then re
oned? when he was in circumciſion, or in un
cumciſion? not in circumciſion but in uncircum
on. And he received the ſign of circumciſion, a
of the righteouſneſs of the faith, which he had

being uncircumciſed, that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe, That he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. S. Luke ii. 15.

AND when eight days were accompliſhed for the circumciſing of the child, his Name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

The Epiphany or Manifeſtation of Chriſt to the Gentiles.

The Epiſtle. Epheſ. iii. 1.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the myſtery, (as I wrote afore in a few words, whereby when ye read, ye may underſtand my knowledge in the myſtery of Chriſt,) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: whereof I was made a miniſter, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent, that now unto the principalities and

powers in heavenly places might be known by the Church, the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: In whom we have boldneſs and acceſs with confidence, by the faith of him.

The Goſpel. S. Matth. ii. 1.

WHEN Jeſus was born in Bethleham of Judea in the days Herod the king, behold, there came wiſe-men from the eaſt to Jeruſalem, ſaying, Where is he that is born king of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethleham of Judea: for thus it is written by the prophets, And thou Bethleham in the land Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And ſaid, Go, and ſearch diligently for the young child, and when ye have found him bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar they rejoiced with exceeding great joy. And when they were come inte the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: And when they had opened their treaſure, they preſented unto him gifts; gold and frankincenſe, and myrth. And being warned of God in a dream, that the ſhould not return to Herod, they departed into their own country another way.

The firſt Sunday after Epiphany.

The Epiſtle. Rom. xii 1.

I Beſeech you therefore brethern, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we, being many, are one body in Chriſt, and every one member one of another.

The Goſpel. S. Luke. ii. 41.

NOW his parents went to Jeruſalem every year at the feaſt of the paſover. Aud when he was twelve years old he went up to Jeruſalem. after the cuſtom of the feaſt. And when they had fulfilled the days they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among the kinsfolk and acquaintance. And when they found him not they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him where aſtoniſhed at his underſtanding and anſwers. And when they ſaw him they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, how is that ye ſought me? wiſt ye not that I muſt be about my father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and

came to Nazareth, and was ſubjected unto them
but his mother kept all this ſaying in her heart
And Jeſus increaſed in wiſdom and ſtature, and i
favour with God and man.

The ſecond Sunday after the Epiphany.

The Epiſtle. Rom. xii. 6.

HAVING then gifts, differing according to th
grace that is given to us, whether prophecy, le
us prophecy according to the proportion of faith
or miniſtry, let us wait on our miniſtering; or h
that teacheth, on teaching; or he that exhorteth
on exhortation: he that giveth, let him do it wit
ſimplicity; he that ruleth, with diligence; he tha
ſheweth mercy, with cheerfulneſs. Let love b
without diſſimulation. Abhor that which is evil
cleave to that which is good. Be kindly affectione
one to another with brotherly love, in honou
preferring one another: not ſlothful in buſineſs
fervent in ſpirit; ſerving the Lord; rejoicing i
hope; patient in tribulation; continuing inſtant i
prayer; diſtributing to the neceſſity of ſaints; g
ven to hoſpitality. Bleſs them which perſecute you
bleſs, and curſe not. Rejoice with them that d
rejoice, and weep with them that weep. Be of th
ſame mind one towards another. Mind not hig
things, but condeſcend to men of low eſtate.

The Goſpel. S. John ii 1.

AND the third day there was a marriage in Cana
Galilee, and the mother of Jeſus was there
And both Jeſus was called and his diſciples to th
marriage. And when they wanted wine, the mo
ther of Jeſus ſaith unto him, They have no win
Jeſus ſaith unto her, Woman, what have I to d
with thee? mine hour is not yet come. His mothe
ſaith unto the ſervants, whatſoever he ſaith unt
you do it. And there were ſet there ſix water-pot
of ſtone, after the manner of the purifying of th
Jews, containing two or three firkins apiece. Jeſu
ſaith unto them, Fill the water-pots with water
And they filled them up to the brim. And he ſait

nto them, Draw out now, and bear unto the go-
ernor of the feaſt. And th y bear it. When the
uler of the feaſt had taſted the water that was
ade wine, and knew not whence it was (but the
rvants which drew the water knew) the govern-
r of the feaſt called the bridegroom, and ſaith un-
him, Every man at the beginning doth ſet forth
ood wine; and wh n men have well drunk, then
at which is worſe: but thou haſt kept the good
ine until now. This beginning of miracles did
ſus in Cana of Galilee, and manifeſted forth his
ory; and his diſciples believed on him.

The third Sunday after the Epiphany.

The Epiſtle. Rom. xii. 16.

BE not wiſe in your own conceits. Recompenſe
to no man evil for evil. Provide things honeſt
the ſight of all men. If it be poſſible, as much
lieth in you, live peaceably with all men. Dear-
beloved, avenge not yourſelves, but rather give
ace unto wrath; for it is written, Vengeance is
ine; I will repay ſaith the Lord. Therefore if
ine enemy hunger, feed him; if he thirſt give
n drink: for in ſo doing thou ſhalt heap coals of
e on his head. Be not overcome of evil, but
ercome evil with good.

The Goſpel. S. Matth. viii. 1.

WHEN he was come down from the mountain,
great multitudes followed him. And behold,
re came a leper and worſhipped him, ſaying,
rd, If thou wilt thou canſt make me clean. And
ſus put forth his hand, cnd touched him, ſaying,
ill; be thou clean. And immediately his le-
ſy was cleanſed. And Jeſus ſaith unto him,
thou tell no man, but go thy way, ſhew thyſelf
the prieſt, and offer the gift that Moſes com-
nded, for a teſtimony unto them. And when
us was etered into Capernaum, there came unto
a centurion, beſeeching him, and ſaying, Lord,
ſervant lieth at home ſick of the palſy, grie-
ly tormented. And Jeſus ſaith unto him, I

will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me; and I ſay unto this man, go, and he goeth; and to another, come and he cometh; and to my ſervant, do this and he doeth it. When Jeſus heard it, he marvelled and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham and Iſaac, and Jacob in kingdom of heaven. But the children of the Kingdom ſhall be caſt out into outter darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

The Epiſtle Rom. 13 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive themſelves damnation, For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou ſhalt have praiſe of the ſame: for he is the miniſter of God, to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger toexecute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honor to whom hon-

The Goſpel. S. Matth. viii. 23.

AND when he was entered into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was a ſleep. And his diſciples came to him, and awoke him ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold they cried out, ſaying, What have we to do with thee, Jeſus, thou ſon of God? art thou come hither to torment us before the time? And there was a good way off from them, an herd of many ſwine feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they where come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Epiſtle. Col. iii. 12.

PUT on therefore (as the elect of God holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs long-ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave

you, ſo alſo do ye. And above all theſe things, put on charity, which is bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

The Goſpel. S. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which ſowed good ſeed in his field: But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them an enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The ſixth Sunday after the Epiphany.

The Epiſtle. 1 S. John iii. 1.

BEHOLD, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in

him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſin; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. S. Matth. xxiv. 23.

THEN, if any man ſhall ſay unto you, Lo, here is Chriſt, or there: believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore if they ſhall ſay unto you, Behold, he is in the deſart, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend is angels, with a great ſound of a trumpet, and they ſhall gether together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the Third Sunday before Lent.

The Epiſtle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: but I keep under my body, and bring it into ſubjection; leſt that by any means when I have preached to others, I myſelf ſhould be a caſt-away.

The Goſpel. S. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with labourers for a penny a day, he ſent them into his vineyard. And he went about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, begining from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a penny. But when the firſt came they ſuppoſed that they ſhould have received more; and they likewiſe received every man a penny. And when they had received it, they murmered againſt the good man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them

equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do the no wrong: didſt not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this laſt, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine I evil, becauſe I am good? So the laſt ſhall be firſt, and firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or The ſecond Sunday before Lent.

The Epiſtle. 2 Cor. xi. 19.

YE ſuffer fools gladly, ſeeing ye yourſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exhalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold, (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: Are they Iſraelites, ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods, Once was I ſtoned, Thrice I ſuffered ſhipreck; a night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own country-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren: in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended and I burn not? If I muſt needs glory, I will glory of the

things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel. S. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he ſpake by a parable: A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And others fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the miſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this: The ſeed is the word of God. Thoſe by the way-ſide are they that hear: then cometh the devil, and taketh away the Word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock, are they; which when they hear, receive the word with joy; and theſe have no root which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they had heard, go forth, and are choked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they which in an honeſt and good heart, having heard the Word, keep it, and bring forth fruit with patience.

he Sunday called Quiquageſima, or the next Sunday before Lent.

The Epiſtle 1 Cor. xiii. 1.

THOUGH I ſpeak with the tongues of men, and of angels, and have not charity, I am become ſounding braſs, or a tinkling cymbal: And though have the gift of prophecy, and underſtand all yſteries, and all knowledge, and though I have ll faith, ſo that I could remove mountains, and ave not charity, I am nothing. And though I beow all my goods to feed the poor, and though I ive my body to be burned, and have not charity, profiteth me nothing. Charity ſuffereth long, nd is kind; charity envieth not; charity vaunteth ot itſelf, is not puffed up, doth not behave itſelf, nſeemly, ſeeketh not her own, is not eaſily prooked, thinketh no evil, rejoiceth not in iniquity, ut rejoiceth in the truth; beareth all things, beeveth all things, hopeth all things, endureth all hings. Charity never faileth: but whether there e prophecies they ſhall fail; whether there be ongues, they ſhall ceaſe, whether there be knowdge, it ſhall vaniſh away. For we know in part, nd we prophecy in part, but when that which is erfect is come, then that which is in part ſhall be one away. When I was a child, I ſpake as a hild, I underſtood as a child, I thought as a child; ut when I became a man, I put away childiſh things. or now we ſee through a glaſs darkly; but then ace to face: now I know in part, but then ſhall I now even as alſo I am known, And now abideth aith, hope, charity, theſe three; but the greateſt f theſe is charity.

The Goſpel S. Luke xviii. 31.

THEN Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and ll things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he hall be delivered unto the Gentiles, and ſhall be ocked, and ſpitefully entreated, and ſpitted on. nd they ſhall ſcourge him, and put him to death;

and the third day, he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way ſide begging: and hearing the multitude paſs by, he aſked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cryed, ſaying, Jeſus, thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace, but he cryed ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he came near, he aſked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God; and all the people, when they ſaw it, gave praiſe unto God.

The firſt Sunday in Lent.

The Epiſtle. 2. Cor. 6. 1.

WE then, as workers together with him beſeech you alſo, that ye receive not the grace of God in vain. For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the day of ſalvation:) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving ourſelves as the miniſters of God, in much patience in afflictions, in neceſſities, in diſtreſs, in ſtripes, in impriſonments, in tumults, in labours, in watching, in faſtings; by pureneſs, by knowledge, by long ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report: as deceivers and yet true; as unknown, and ye

well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel. S. Matth iv. 1.

THEN was Jeſus led up of the Spirit into the wilderneſs to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he ſaid, if thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee: and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſhewed him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold angels came and miniſtered unto him.

The ſecond Sunday in Lent.

The Epiſtle, 1 Theſſ. 4 1.

WE beſeech you, brethern, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk and pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that they ſhould abſtain from fornication; that

every one of you ſhould know how to poſſeſs he
veſſel in ſanctification and honor; not in the luſt o
concupiſcences even as the Gentiles, which know no
God; that no man go beyond and defraud his bro
ther in any matter; becauſe that the Lord is th
avenger of all ſuch, as we alſo have forewarne
you and teſtified. For God hath not called us un
to uncleanneſs, but unto holineſs. He therefor
that deſpiſeth, deſpiſeth not man, but God, wh
hath alſo given unto us his holy ſpirit.

The Goſpel. S. Matth. xv. 21.

JESUS went thence, and departed into the coaſt
of Tyre and Sidon. And behold, a woman o
Canaan came out of the ſame coaſts, and cried unt
him, ſaying, Have mercy on me, O Lord, thou ſo
of David; my daughter is grievouſly vexed with
devil. But he anſwered her not a word. And hi
diſciples came and beſought him, ſaying, Send he
away; for ſhe crieth after us. But he anſwere
and ſaid, I am not ſent, but unto the loſt ſheep o
the houſe of Iſrael. Then came ſhe and worſhip
ped him, ſaying, Lord, help me. But he anſwere
and ſaid, It is not meet to take the childrens brea
and to caſt it to the dogs. And ſhe ſaid Truth
Lord; yet the dogs eat of the crumbs which fa
from their maſter's table. Then Jeſus anſwere
and ſaid unto her, O woman, great is thy faith
Be it unto thee even as thou wilt. And her daugh
ter was made whole from that very hour.

The third Sunday in Lent.

The Epiſtle. Epheſ. v. 1.

BE ye therefore followers of God, as dear chil
dren; and walk in love as Chriſt alſo hath lo
ved us, and given himſelf for us an offering and
ſacrifice to God for a ſweet ſmelling ſavour. Bu
fornication, and all uncleanneſs, or covetouſneſ
let it not be once named amongſt you, as becomet
ſaints; neither filthineſs, nor fooliſh talking, no
jeſting, which are not convenient; but rather giv
ing of thanks. For this ye know, that no whore

monger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodneſs, and righteouſneſs and truth:) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: for it is a ſhame, even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved are made manifeſt by the light; for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. Luke. xi. 14.

JESUS was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation: and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay, that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God, caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace: but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. he that is not with me, is againſt me: and he that gathereth not with me, ſcattereth,

When the unclean ſpirit is gone out of a man, h walketh through dry places ſeeking reſt; an finding none, he ſaith, I will return unto my hou whence I came out. And when he cometh he fin eth it ſwept and garniſhed. Then goeth he an taketh to him ſeven ſpirits more wicked than him ſelf; and they enter in, and dwell there; and th laſt ſtate of that man is worſe than the firſt. An it came to paſs as he ſpake theſe things, a certai woman of the company lift up her voice, and ſai unto him, Bleſſed is the womb that bare thee, an the paps which thou haſt ſucked. But he ſaid, Yea rather bleſſed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Epiſtle. Gal. iv. 21.

TELL me, ye that deſire to be under the law do ye not hear the law? For it is written, tha Abraham had two ſons, the one by a bond-maid the other by a free-woman. But he who was o the bond-woman, was born after the fleſh; but h of the free woman was by promiſe. Which thing are an allegory: for theſe are the two covenants the one from the mount Sinai, which gendereth t bondage, which is Agar. For this Agar is moun Sinai in Arabia, and anſwereth to Jeruſalem whic now is, and is in bondage with her children. Bu Jeruſalem which is above, is free; which is th mother of us all. For it is written, Rejoice, tho barren that beareſt not; break forth and cry, tho that travaileſt not: for the deſolate hath man more children than ſhe which hath an huſband Now we, brethren, as Iſaac was, are the childre of promiſe. But as then, he that was born afte the fleſh, perſecuted him that was born after th Spirit; even ſo it is now. Nevertheleſs, wha ſaith the Scripture? Caſt out the bond-woman an her ſon; for the ſon of the bond-woman ſhall no be heir with the ſon of the free-woman. So the brethren we are not children of the bond-woman but of the free.

The Goſpel. S. John vi. 1.

JESUS went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat! (And this he ſaid to prove him; for he himſelf knew what he would do) Philip anſwered him, Two hundred p nny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples Andrew, Simon Peters brother, ſaith unto him, There is a lad here which hath five barley loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracles that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

The fifth Sunday in Lent.

The Epiſtle. Hebr. ix. 11.

CHRIST being come an high Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats, and calves; but by his own blood, he entered in

once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh how much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the liviug God? And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel. S. John viii. 46.

JESUS ſaid, Which of you convinceth me of ſin and if I ſay the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him Say we not well, that thou art a Sameritan, and haſt a devil! Jeſus anſwered, I have not a devil but I honour my father, and ye do diſhonour me And I ſeek not mine own glory: there is one that ſeeketh and judgeth. Verily verily I ſay unto you if a man keep my ſaying, he ſhall never ſee death Then ſaid the Jewsunto him, Now we know that thou haſt a devil; Abraham is dead, and the prophets; and thou ſayeſt if a man keep my ſaying he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead; and the prophets are dead: whom makeſt thou thyſelf Jeſus anſwered, If I honour my ſelf, my honour is nothiug; it is my father that honoureth me, of whom ye ſay that he is your God: yet ye have not known him: but I know him: and if I ſhould ſay I know him not, I ſhould be a liar like unto you but I know him, and keep his ſaying. Your father Abraham rejoiced to ſee my day: and he ſaw it and was glad. Then ſaid the Jews unto him, thou art not yet fifty years old, ond haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily verily

ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him; but Jeſus hid himſelf, and went out of the temple.

The Sunday next before Eaſter, Palmarum.

The Epiſtle. Phil. ii. 5.

LET this mind be in you, which was alſo in Chriſt Jeſus: who, being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name; that at the Name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel, ſee on the firſt Advent Sunday.

Eaſter-day

The Epiſtle. 1 Cor v. 6.

YOUR glorying is not good: Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us: Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth.

The Goſpel. S. Mark xvi. 1.

AND when the Sabbath was paſt, Mary Magdalene, and Mary the mother of James, and Salome, had bought ſweet ſpices that they might come and anoint him. And very early in the morning, the firſt day of the week, they came unto

the ſepulchre at the riſing of the ſun. And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre? And when they looked, they ſaw that the ſtone was rolled away: for it was very great. And entering into the ſepulchre, they ſaw a young man ſitting on the right ſide, cloathed in a long white garment, and they were affrighted. And he ſaith unto them, Be not affrighted. Ye ſeek Jeſus of Nazareth, which was crucified: he is riſen; he is not here; behold the place where they laid him. But go your way, tell his diſciples and Peter that he goeth before you into Galilee: there ſhall ye ſee him, as he ſaid unto you. And they went out quickly, and fled from the ſepulchre; for they they trembled and were amazed: neither ſaid they any thing to any man; for they were afraid.

The firſt Sunday after Eaſter.

The Epiſtle. 1 S. John 5. 4.

WHATSOEVER is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, be

ſauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son, hath not life.

The Goſpel. S. John 20. 19.

THE ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Goſt. Whoſe ſoever ſins ye remit, they are remitted unto them: and whoſe ſoever ſins ye retain, they are retained.

The ſecond Sunday after Eaſter.

The Epiſtle. 1 S. Pet. 2. 19.

THIS is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently. But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: who did no ſin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he ſuffered, he threatened not: but committed himſelf to him that judgeth rigteouſly: who his own ſelf bare our ſins in his own body on the tree, that we, being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray: but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel. S. John 10. 11.

JESUS ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice: and there ſhall be one fold, and one ſhepherd.

The third Sunday after Eaſter.

The Epiſtle. 1 S. Pet. 2. 11.

DEARLY beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts which war againſt the ſoul: having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme; or unto governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs; but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; honour the king.

The Goſpel. S. John 16. 16.

JESUS ſaid to his diſciples, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye

ſhall not ſee me: and again, a little while and ye ſhall ſee me; and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me? Verily verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe rembereth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

The fourth Sunday after Eaſter.

The Epiſtle. S. James 1. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures. Wherefore my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of man worketh not the righteouſneſs of God.—Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted Word, which is able to ſave your ſouls.

The Goſpel. S. John 16. 5.

JESUS ſaid unto his diſciples, Now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou! But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth; it is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart.

I will ſend him unto you. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: Of ſin becauſe they believe not on me; Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; Of judgment, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

The fifth Sunday after Eaſter.

The Epiſtle. S. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs: For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

The Goſpel. S. John xvi. 23.

VERILY, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name: Aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you

in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my Name: and I ſay unto you, that I will pray the Father for you: for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God, I came forth from the Father and am come into the world, Again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt nôt that any man ſhould aſk thee; by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer, I have overcome the world.

The Aſcenſion-day.

For the Epiſtle Acts i. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghoſt, had given commandments unto the Apoſtles, whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the Kingdom of God: and being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence. When they therefore were come together, they aſked of him, ſay-

ing, Lord, wilt thou at this time reſtore again th kingdom to Iſrael? And he ſaid unto them, It i not for you to know the times, or the ſeaſons, whic the Father hath put in his own power. But y ſhall receive power, after that the Holy Ghoſt i come upon you: and ye ſhall be witneſſes unto me both in Jeruſalem, and in all Judea, and in Sama ria, and unto the uttermoſt part of the earth And when he had ſpoken theſe things, while the beheld, he was taken up, and a cloud receive him out of their ſight. And while they looked ſted faſtly toward heaven, as he went up, behold, tw men ſtood by them in white apparel: which alſ ſaid, Ye men of Galilee, why ſtand ye gazing u into heaven? This ſame Jeſus, which is taken u from you into heaven, ſhall ſo come in like man ner as ye have ſeen him go into heaven.

The Goſpel. S. Mark xvi. 14.

JESUS appeared unto the even as they ſat at meat and upbraided them with their unbelief an hardneſs of hearts, becauſe they believed not ther which had ſeen him after he was riſen. And h ſaid unto them, Go ye into all the world, an preach the Goſpel to every creature. He that be lieveth and is baptized, ſhall be ſaved, but he tha believeth not, ſhall be damned. And theſe ſign ſhall follow them that believe: In my Name ſha they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if the drink any deadly thing, it ſhall not hurt them they ſhall lay hands on the ſick, and they ſhall re cover. So then after the Lord had ſpoken unt them, he was received up into heaven, and ſat o the right hand of God. And they went forth, an preached every where, the Lord walking wit them, and confirming the word with ſigns follow ing.

Sunday after Aſcenſion-day.

The Epiſtle. 1. S. Pet. iv. 7.

THE end of all things is at hand: be ye there fore ſober, and watch unto prayer. And a

ove all things have fervent charity among your-
elves: for charity ſhall cover the multitude of
ins. Uſe hoſpitality one to another without grudg-
ng. As every man hath received the gift, even
o miniſter the ſame one to another, as good ſtew-
rds of the manifold grace of God. If any man
peak, let him ſpeak as the oracles of God; if any
an miniſter, let him do it as of the ability which
od giveth: that God in all things may be glori-
ed through Jeſus Chriſt; to whom be praiſe and
ominion for ever and ever. Amen,

The Goſpel. S. John xv. 26.
and Part of the xvith *Chapter.*

WHEN the Comforter is come, whom I will
ſend unto you from the Father, even the Spi-
it of truth, which proceedeth from the Father,
e ſhall teſtify of me. And ye alſo ſhall bear witneſs,
ecauſe ye have been with me from the beginning.
heſe things have I ſpoken unto you, that ye ſhould
ot be offended. They ſhall put you out of the
nagogues: yea, the time cometh, that whoſoe-
r killeth you, will think that he doeth God ſer-
ice. And theſe things will they do unto you, be-
auſe they have not known the Father, nor me.
ut theſe things have I told you, that when the
me ſhall come, ye may remember that I told you
f them.

Whitſunday.

For the Epiſtle. Acts ii. 1.

WHEN the day of Pentecoſt was fully come,
they were all with one accord in one place.
nd ſuddenly there came a ſound from heaven, as
f a ruſhing mighty wind, and it filled all the
ouſe where they were ſitting. And there ap-
eared unto them cloven tongues, like as of fire,
nd it ſat upon each of them: and they were all
led with the Holy Ghoſt, and began to ſpeak
ith other tongues, as the Spirit gave them utter-
nce. And there were dwelling at Jeruſalem,
ews, devout men, out of every nation under hea-

ven. Now when this was noiſed abroad, the mu
titude came together, and were confounded, be
cauſe that every man heard them ſpeak in his ow
language. And they were all amazed, and ma
velled ſaying one to another, Behold, are not a
theſe which ſpeak, Galileans? And how hear w
every man in our own tongue wherein we we
born? Parthians, and Medes, and Elamites, an
the dwellers in Meſopotamia, and in Judea, an
Cappadocia, in Pontus and Aſia, Phrygia and Pam
phylia, in Egypt, and in the parts of Lybia abo
Cyrene, and ſtrangers of Rome, Jews and Proſe
lytes, Cretes and Arabians: we do hear the
ſpeak in our tongues the wonderful works of Go

The Goſpel. S. John xiv. 15.

JESUS ſaid unto his diſciples, If ye love me, kee
my commandments: And I will pray the Fathe
and he ſhall give you another Comforter, that
may abide with you for ever; even the Spirit
truth, whom the world cannot receive, becau
it ſeeth him not, neither knoweth him: but
know him; for he dwelleth with you, and ſhall
in you. I will not leave you comfortleſs; I w
come to you. Yet a little while, and the wor
ſeeth me no more: but ye ſee me: becauſe I li
ye ſhall live alſo. At that day ye ſhall know th
I am in my Father, and you in me, and I in yo
He that hath my commandments, and keepet
them, he it is that loveth me; and he that love
me, ſhall be loved of my Father, and I ſhall lo
him, and manifeſt myſelf to him. Judas ſaid un
him (not Iſcariot) Lord, how is it that thou w
manifeſt thyſelf unto us, and not unto the worl
Jeſus anſwered and ſaid unto him, If a man love
he will keep my words: and my Father will lo
him, and we will come unto him, and make our
bode with him. He that loveth me not, keepe
not my ſayings; and the word which you he
is not mine: but the Father's which ſent m
Theſe things have I ſpoken unto you being y
preſent with you. But the Comforter, which
the Holy Ghoſt, whom the Father will ſend in

Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: For my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Monday in Witſun-Week.

For the Epiſtle. Acts 10. 34.

THEN Peter opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of perſons: but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt; (he is Lord of all) That word I ſay, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree. Him God raiſed up the third day, and ſhewed him openly: not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the Judge of

quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word. And they of the circumciſion which believed were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Goſt as well as we? And he commanded them to be baptized, in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. S. John iii. 16.

GOD ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Trinity Sunday.

For the Epiſtle Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet, talking with me; which ſaid, Come up hither, and I will ſhew the things which muſt be hereafter. And immedi-

ately I was in the Spirit: and behold, a throne was ſet in heaven, and one ſat on the throne. And he that ſat was, to look upon, like a jaſper and a ſardine-ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices: And there were ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God. And before the throne there was a ſea of glaſs, like unto cryſtal: and in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſt give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever; and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created.

The Goſpel. S. John iii. 1.

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the

Kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is ſo old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee: Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily, I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen, and ye receive not our witneſs. If I have told you earthly things, and ye believe not, how ſhall ye believe, if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is the heaven. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life.

The firſt Sunday after Trinity.

The Epiſtle. 1 S. John iv. 7.

BELOVED, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He, that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.—Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any

time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgement: becauſe as he is, ſo are we in the world. There is no fear in love; but perfect love caſteth out fear, becauſe fear hath torment: He that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, That he who loveth God, love his brother alſo.

The Goſpel. S. Luke xvi. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar, named Lazarus, who was laid at his gate, full of ſores, and deſiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his ſores.—And it came to paſs, that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried. And in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil

things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you cannot; neither can they paſs to us, that would come from thence.—Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe: For I have five brethren; that he may teſtify unto them, leſt they alſo come unto this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead.

The ſecond Sunday after Trinity.

The Epiſtle. 1 S. John 3. 13.

MARVEL not, my brethern, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not his brother abideth in death. Whoſoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this world's good and ſeeth his brother have need and ſhutteth up his bowels of compaſſion from him: how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and ſhall aſſure our heart before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, That we ſhould believe on the Name of his Son Je-

ſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel. S. Luke 14 16.

A certain man made a great ſupper, and bade many: and ſent his ſervants at ſupper time to ſay to them that were bidden, Come for all things are now ready. And they all with one concent began to make excuſe; the firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed. And another ſaid I have married a wife: and therefore I cannot come. So that ſervant came and ſhewed his Lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room, And the Lord ſaid unto the ſervant, Go out unto the highways and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden ſhall taſte of my ſupper.

The Third Sunday after Trinity.

The Epiſtle. 1 S. Pet. 5. 5.

ALL of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelvs therefore under the mighty hands of God, that he may exalt you in due time: caſting all your care upon him; for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour: Whom reſiſt in faith, knowing that the ſame afflictions are accompliſhed

in your brethern that are in the world. But the God of all grace who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you: To him be glory and dominion for ever and ever. Amen.

The Goſpel. S. Luke 15. 1.

THEN draw near unto him all the publicans and ſinners for to hear him. And the Phariſees and Scribes murmered, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, what man of you have an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, untill he find it? And when he hath found it, he layed it on his ſhoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth more than over ninety and nine juſt perſons, which need no repentance. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me; for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Epiſtle. Rom. 8. 11.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us, For the earneſt expectation of the creature waiteth for the manifeſtation of the Sons of God For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: becauſe

the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel. S. Luke 6. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind! ſhall they not both fall into the ditch! The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is thy brother's eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Epiſtle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compaſſion one of another; love as brethren, be petiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwiſe bleſſing: knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile: Let him eſchew evil,

and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But if ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terror,, neither be troubled; but ſanctify the Lord God in your hearts.

The Goſpel. S. Luke. 5. 1.

IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſaret; and ſaw two ſhips ſtanding by the lake: but the fiſherman were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes: and their net brake. And they beckened unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he wrs aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: and ſo was alſo James and John the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men. And when they had brought their ſhip to land, they forſook all and followed him.

The ſixth Sunday after Trinity.

The Epiſtle. Rom. 6. 3.

KNOW ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him: knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelvs to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord.

The Goſpel. S. Matth. 5. 20.

JESUS ſaid unto his diſciples. Except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill, and whoſoever ſhall kill ſhall be in danger of the judgement. But I ſay unto you that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment; and whoſoever ſhall ſay to his brother, Raca ſhall be in danger of the council; but whoſoever ſhall ſay Thou fool, ſhall be in danger of hell fire. Therefore if thou bring thy gift to the alter, and there remembereſt that thy brother hath ought againſt thee: leave there thy gift before the alter, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly whils thou art in the way with him; leaſt at any time the adverſary deliver the to

the judge, and the judge deliver the to the officer and thou be caſt into priſon. Verely I ſay unt thee. Thou ſhalt by no means come out thence ti thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Epiſtle. Rom. 6. 19.

I ſpeak after the manner of men, becauſe of the in firmity of your fleſh: for as ye have yielde your members ſervants to uncleanneſs and inniqui ty, unto inniquity; even ſo now yield your mem bers ſervants to righteouſneſs, unto holineſs. Fo when ye were the ſervants of ſin, ye were free fro righteouſneſs What fruit had you then in thoſ things whereof ye are now aſhamed: for the en of theſe things is death. But now being made fre from ſin, and became ſervants to God, ye have you fruit unto holineſs, and the end everlaſting life For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. S. Mark 8. 1.

IN thoſe days the multitude being very great, an having nothing to eat. Jeſus called his diſciple unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat; and if ſend them away faſting to their own houſe, they will faint by the way: for divers of them came from far. And his deſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? And they aſked how many loaves have ye? And they ſaid Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meet that were left ſeven baſkets. And they that had eaten were about four thouſand

The eight Sunday after Trinity.

The Epiſtle. Rom 8. 12.

BRETHREN; we are debtors, not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortify the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God, And if children, then heirs: heirs of God, and joint heirs with Chriſt: if ſo be that ye ſuffer with him, that we may be alſo glorified together.

The Goſpel. S. Matth. 7. 15.

BEWARE of the falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit. Every tree that bringeth not forth good fruit is hewn down and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity.

The Epiſtle. 1 Cor. x. 1.

BRETHREN, I would not that ye ſhould be ignorant how that all our fathers were under the cloud, and all paſſed through the ſea; and were baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat; and did all drink the ſame ſpiritual drink; for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt. But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. Now theſe things were

our examples, to the intent we ſhould not luſt a
ter evil things, as they alſo luſted. Neither b
ye idolaters, as were ſome of them; as it is writ
ten, The people ſat down to eat and drink, an
roſe up to play. Neither let us commit fornica
tion, as ſome of them committed, and fell in on
day three and twenty thouſand. Neither let u
tempt Chriſt, as ſome of them alſo tempted, an
were deſtroyed of ſerpents. Neither murmur ye
as ſome of them alſo murmured, and were deſtroy
ed of the deſtroyer. Now all theſe things happe
ed unto them for enſamples: and they are writte
for our admonition, upon whom the ends of th
world are come. Wherefore let him that thinket
he ſtandeth take heed leſt he fall. There hath n
temptation taken you, but ſuch as is common t
man: but God is faithful, who will not ſuffer yo
to be tempted above that ye are able; but wi
with the temptation alſo make a way to eſcap
that ye may be able to bear it.

The Goſpel. S. Luke xvi. 1.

JESUS ſaid unto his diſciples, There was a cer
tain rich man which had a ſteward: and th
ſame was accuſed unto him, that he had waſted h
goods. And he called him, and ſaid unto him
How is it that I hear this of th e? Give an accoun
of thy ſtewardſhip: for thou mayeſt be no longe
ſteward. Then the ſteward ſaid within himſel
What ſhall I do? for my lord taketh away fro
me the ſtewardſhip: I cannot dig, to beg I a
aſhamed. I am reſolved what to do, that when
am put out of the ſtewardſhip, they may receiv
me into their houſes. So he called every one
his lord's debtors unto him, and ſaid unto the fir
How much oweſt thou unto my lord? And he ſai
An hundred meaſures of oil. And he ſaid unt
him, Take thy bill, and ſit down quickly, an
write fifty. Then ſaid he to another, And ho
much oweſt thou? And he ſaid, an hundred mea
ſures of wheat. And he ſaid unto him, Take th
bill, and write four-ſcore. And the lord co

mended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

The Epiſtle. 1 Cor. 12. 1.

CONCERNING ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand that no man ſpeaking by the Spirit of God calleth Jeſus accurſed: and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſity of operations, but it is the ſame God who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another, the word of knowledge by the ſame Spirit; to another, faith by the ſame Spirit; to another, the gifts of healing by the ſame Spirit: to another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all theſe worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. S. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with

the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another; becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written: My houſe is the houſe of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Epiſtle. 1. Cor. xv. 1.

BRETHREN, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all that which I alſo received; how that Chriſt died for our ſins according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that he was ſeen of James; then of all the Apoſtles. And laſt of all he was ſeen of me alſo, as of one born out of due time. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am; and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, ſo we preach, and ſo ye believed.

The Goſpel. S. Luke xviii 9.

JESUS ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee that I am not as

other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather then the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

The twelfth Sunday after Trinity.

The Epiſtle. 2 Cor. iii. 4

SUCH truſt have we through Chriſt to God-ward: not that we are ſufficient of our ſelves to think any thing as of ourſelves; but our ſufficiency is of God: who alſo hath made us able miniſters of the New-Teſtament; not of the letter, but of the ſpirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death, written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. Mark vii. 31.

JESUS departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſt of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue: And looked up to heaven, he ſighed, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that

they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it; and were beyond meaſure aſtoniſhed, ſaying He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Epiſtle. Gal. iii. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as to many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe: but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come to whom the promiſe was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then againſt the promiſes of God? God forbid: for if their had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. S. Luke x. 23.

BLESSED are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? How readeſt thou? And he anſwering ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy

ſtrength, and with all thy mind; and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live. But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, a certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide. And a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion upon him, and went to him, and bound up his wounds, pouring in oil and wine; and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three thinkeſt thou, was neighbour unto him, that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Epiſtle. Gal. v. 26.

I SAY then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and

ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the Kingdom of God.— But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

The Goſpel. S. Luke. xvii. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed trough the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that, as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back and glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jeſus anſwering ſaid, Where there not ten cleanſed? but were are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Arife, go thy way; thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Goſpel. Gal. 6 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt; by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing nor uncircumciſion, but a new

creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Iſrael of God. From henceforth let no man trouble me: for I bear in me the mark of the Lord Jeſus. Brethren the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The Goſpel. S. Matth. 6, 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other: or elſe he will hold to the one and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them; Are ye not much better than they? which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? conſider the lilies of the field how they grow: they toil not, neither do they ſpin; and yet I ſay unto you, That even Solomon in all his glory was not arrayed like one of theſe. Wherefore, if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or, What ſhall we drink? or, Wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have no need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

The Epiſtle. Epheſ. 6, 24.

I deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow

my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of glory, to be ſtrengthened with might by his Spirit in the inner man: that Chriſt may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and heighth, and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the goodneſs of God. Now unto him that is able to do exceeding to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

The Goſpel. S. Luke 7. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain: and many of his diſciples went with him, and much people Now when he came nigh to the gates of the city, behold there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier, (and they that bare him ſtood ſtill.) And he ſaid young man, I ſay unto thee ariſe. And he that was dead ſat up, and he began to ſpeak: and he delivered him to his mother. And there came a fear on all: and they glorified God, ſaying that a great Prophet is riſen up amongſt us; and, That God hath viſited his people. And this rumour of him went forth throughout all the region round about.

The ſeventeenth Sunday after the Trinity.

The Epiſtle. Epeſ. 4. 1.

I therefore the priſoner of the Lord beſeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs and meekneſs, with long ſufferings, forbearing one another in

love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirt, even as ye are called in one hope of your calling: one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel. S. Luke 14. 1.

IT came to paſs, as Jeſus went into the houſe of one of the Phariſees to eat bread on the ſabbath day, that they watched him. And behold there was a certain man before him which had the dropſy. And Jeſus anſwering, ſpake unto the lawyers and Pharaſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held there peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you will have an aſs or an ox falen into a pit, and will not ſtraitway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how he choſe the chief rooms: ſaying unto them, When thou art bidden of any man to a wedding, ſit down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou being with ſhame to take the loweſt room. But when thou art bidden, go, and ſit down in the loweſt room: that when he that bad thee cometh, he may ſay unto thee, Friend, go up hither. Then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

The eighteenth Sunday after Trinity.

The Epiſtle 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; hat in every thing ye are enriched by him in all utterance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you. So that ye

come behind in no gift ; waiting for the coming of our Lord Jeſus Chriſt: who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. S. Matth. 22. 34.

WHEN the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, which was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy mind. This is the firſt and great commandment: and the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word, neither durſt any man from that day forth aſk him any more queſtions.

The nineteenth Sunday after Trinity.

The Epiſtle. Epheſ. iv. 17.

THIS I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt: if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: That ye put off, concerning the former converſation, the old man which is

corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another. Be ye angry, and ſin not: let not the ſun go down upon your wrath: neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of you mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

The Goſpel. S. Matth. ix. 1.

JESUS entered into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſy, lying on a bed. And Jeſus ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good chear, thy ſins be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgiveſins. Then ſaith he to the ſick of the palſy, Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Epiſtle. Epheſ. v. 15.

SEE then that ye walk circumſpectly, not as fools but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit: ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the Name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God.

The Goſpel. S. Matth. xxii. 1.

JESUS ſaid, The Kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm another to his merchandize: and the remnant took his ſervants, and treated them ſpitefully, and ſlew them. But when the king heard thereof he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high ways, and as many as ye ſhall find bid to the marriage. So thoſe ſervants went out into the high ways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding-garment: And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then

ſaid the king to his ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Epiſtle. Epheſ. vi. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand. Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the Goſpel of peace; above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the ſpirit, which is the Word of God: Praying allways with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel; for which I am an ambaſſador in bonds: that therein I may ſpeak boldly as I ought to ſpeak.

The Goſpel. S. John. iv. 46.

THERE was a certain nobleman, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon: for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my

child die. Jeſus ſaith unto him, Go thy way; th
ſon liveth. And the man believeth the word tha
Jeſus had ſpoken unto him; and he went his way
And as he was now going down, his ſervants me
him, and told him, ſaying, Thy ſon liveth. The
enquired he of them the hour when he began t
amend. And they ſaid unto him, Yeſterday a
the ſeventh hour the fever left him. So the fa
ther knew that it was at the ſame hour, in th
which Jeſus ſaid unto him, Thy ſon liveth. An
himſelf believeth, and his whole houſe. This
again the ſecond miracle that Jeſus did, when h
was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Epiſtle. Phil. i. 3.

I THANK my God upon every remembrance
you (always in every prayer of mine for yo
all, making requeſt with joy) for your fellowſh
in the Goſpel from the firſt day until now; bein
confident of this very thing, that he who hath b
gun a good work in you, will perform it until th
day of Jeſus Chriſt: even as it is meet for me
think this of you all, becauſe I have you in m
heart, inaſmuch as both in my bonds, and in th
defence and confirmation of the Goſpel, ye all a
partakers of my grace. For God is my recor
how greatly I long after you all in the bowels of J
ſus Chriſt. And this I pray, that your love ma
abound yet more and more in knowledge, and
all judgement; That ye may approve things th
are excellent; that ye may be ſincere, and with
out offence till the day of Chriſt; being filled wi
the fruits of righteouſneſs, which are by Jeſ
Chriſt unto the glory and praiſe of God.

The Goſpel. S. Matth. xviii. 21.

PETER ſaid unto Jeſus, Lord, how oft ſhall m
brother ſin againſt me, and I forgive him? till ſ
ven times? Jeſus ſaith unto him, I ſay not unto the
Until ſeven times: but, until ſeventy times ſeve
Therefore is the Kingdom of heaven likened unto

certain king, who would take account of his ſervants And when he had begun to reckon, one was brought unto him, who owed him ten thouſand talents. But forasmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. but the ſame ſervant went out, and found one of his fellow ſervants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not: but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervant ſaw what was done, they were very ſorry, and, came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt becauſe thou deſireſt me: Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all what was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The three and twentieth Sunday after Trinity.

The Epiſtle. Phil. iii. 17,

BRETHEREN, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt: whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame: who mind earthly

things) For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. S. Matth. 22. 15.

THEN went the Phariſees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples with the Herodians, ſaying Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawfull to give tribute to Cæſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſaid unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's, and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

The four and twentyeth Sunday after Trinity

The Epiſtle Col. 1. 3.

WE give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel: which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth: As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the ſpirit. For this cauſe we alſo

ſince the day we heard it, do not ceaſe to pray for you, and deſire that ye might he filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God: ſtrengthened with all might, according to his glorious power, unto all patience and long ſuffering with joyfulueſs; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. S. Matth. 9. 18.

WHILE Jeſus ſpake theſe things unto John's diſciples, behold there came a certain ruler and worſhiped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe and ſo followed him, and ſo did his diſciples. And behold a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment. For ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole, but Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour: And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The five and twentyeth Sunday after Trinety.

For the Epiſtle. Jer. 23. 5.

BEHOLD the day come, ſaith the Lord, that I will raiſe unto David a righteous brauch, and a King ſhall reign and proſper, and ſhall execute Judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwel ſafely: and this is his Name whereby he ſhall be called

THE LORD OUR RIGHTEOUSNESS. Therefore behold, the day come, ſaith the Lord that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt but, The Lord liveth who brought up, and led the ſeed of the houſe of Iſrael out of the north country and from all countries whither I had driven them; and they ſhall dwell in their own land.

The Goſpel. S. John 6. 5.

WHEN Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philp, where ſhall we buy bread that theſe may eat? And this he ſaid to prove him; for he himſelf knew what he would do. Philip anſwered him, Two hundred penny-worth is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barly-loaves; and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe to the fiſhes as much as they would. when they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefrore they gathered them together, and filled twelve baſkets with the fragments of the five barly loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

Dr. MARTIN LUTHER's

CATECHISM.

PART I.

The Ten Commandments.

1. Thou ſhalt have no other Gods before me.

What is that.

We ſhould love, fear, and truſt God above all things.

2. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.

What is that.

We ſhould ſo love and fear God, as not to curſe, ſwear, lie, incantate, or deceive in his name; but call upon it in every time of need with praiſes, prayer, and thankſgiving.

3. Remember the Sabbath-day, to keep it holy.

What is that.

We ſhould ſo love and fear God, as not to neglect or deſpiſe the preaching of his word; but ſhould deem it to be holy, willingly hear and learn it.

4. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What is that.

We ſhould ſo love and fear God, as not to diſpiſe our parents and ſuperiors nor diſpleaſe them; but to honor, ſerve, love and obey them.

5. Thou ſhalt not kill.

What is that.

We ſhould ſo love and fear God, as not to do

our neighbor any bodily iujury, but help and aſſiſt him in every reſpect according to our ability.

6. Thou ſhalt not commit adultery.

What is that.

We ſhould ſo love and fear God, that we ſhould live chaſte and undefiled in words and works, and each to reſpect and love their own huſband or wife.

7. Thou ſhalt not ſteal.

What is that.

We ſhould ſo love and fear God, as not to take away our neighbors property or money, neither to transfer it to ourſelves through unjuſt means, but help him, protect his property and ſupport him in it.

8. Thou ſhalt not bear falſe witneſs againſt thy neighbor.

What is that.

We ſhould ſo love and fear God, as not tobelie our neighbor, to betray, ſpeak evil of, or raiſe injurious reports concerning him; but ſhould excuſe him, ſpeak well of him, and turn every thing concerning him to the beſt account.

9. Thou ſhalt not covet thy neighbor's houſe.

What is that.

We ſhould ſo love and fear God, as not to covet our neighbors inheritance or property, by deceitful means, or by a forged right bring it into our own hands; but be ready to aſſiſt and ſerve him at all times in the preſervation of his own.

10. Thou ſhalt not covet thy neighbor's wife, nor his man ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbor's.

What is that.

We ſhould ſo love and fear God, as not to delude or alienate our neighbor's wife and ſervants, or force from him his cattle: but to endeavor that they may continue and diſcharge their duty and obligations.

And what does God ſay of all theſe Commandments?

He saith: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

What is that.

God threatens to punish all who transgress these Commandments; therefore we should be afraid of his displeasure and not act contrary to his laws.—But he promises grace and all good things to those, who keep the Commandments; therefore we should love and have confidence in him, and willingly do what he has commanded us.

PART II.

The Creed.

The first Article—Of the Creation.

I believe in God the Father Almighty, maker of heaven and earth.

What is that.

I believe that God has created me, and every creature; that he has given me a body and soul, eyes, ears and all my members, that he has given and preserved to me reason, that he has added to these an understanding, food and raiment, house and every convenience, wife and children, field cattle and all goods, necessary for the maintaince of body and life, that he provides me with it in a rich measure and daily, that he protects me from all dangers and from all evil, and this all entirely by shewing of divine love, fatherly care and mercy, without any of my own worthyness or merit: for all of which I am in duty bound to praise, thank and faithfully serve him.

This is most certainly true.

The Second Article.—Of the Redemption.

And in Jesus Christ, his only Son, our Lord;

who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried: He deſcended into hell; the third day he roſe again from the dead: he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty: from thence he ſhall come to judge the quick and the dead.

What is that?

I believe, that Jeſus Chriſt, true God begotten of the Father from all eternity, and alſo true man born of the Virgin Mary, is my Lord; who has redeemed, purchaſed, and won me a loſt and condemned perſon from all ſin, from death, and from the power of the devil, not with gold or ſilver but with his holy precious blood, and with his innocent ſufferings and death, that I might be his own, live with him in his kingdom, and ſerve him in everlaſting righteouſneſs, innocence, and happineſs, even as he is riſen from the dead, and now lives and reigns to all eternity. This is moſt certainly true.

The Third Article.—Of Sanctification.

I believe in the Holy Ghoſt; the holy Catholic Church, the communion of ſaints, the forgiveneſs of ſins; the reſurrection of the body, and the life everlaſting. Amen.

What is that?

I believe that I have it not in my power, through my own ſtrength or reaſon, to believe in, or come to Chriſt, but the Holy Ghoſt has called me through the goſpel, illuminated me by his gifts, ſanctified and kept me in true faith, even as he calls, gathers, illuminates, and ſanctifies the whole Chriſtian Church on earth; and eſtabliſhes them in Chriſt through faith: in which Church he daily, and richly forgives me, and all that believe, all our ſins; and that in the laſt day will raiſe me, together with all the dead, and will grant unto me, with all true believers in Chriſt an everlaſting life. This is most certainly true.

PART III.

The Lord's Prayer.

The Introduction.

Our Father who art in heaven.

What is that?

God would thereby gently lead us to believe that he is our true father, and that we are his children, that thereby we might call upon him with all comfort and confidence, even as obedient children entreat a kind and indulgent parent.

The first Petition.

Hallowed be thy name.

What is that?

God's name is indeed holy in itself, but we pray in this Petition, that it may also be sanctified with us.

By what means is this effected?

Where the word of God is taught pure, and unadulterated, and we as the children of God live holy lives according to it: this help us to do, O our Father who art in Heaven! But whosoever walketh or practiseth contrary to what is taught in the word of God, he dishonoureth the name of God among us. From this deliver us O our heavenly Father.

The second Petition.

Thy Kingdom come.

What is that?

The Kingdom of God will come of itself without our prayers; but in this Petition we pray, that it may also come unto us.

How is this effected?

When our heavenly Father grants us his holy spirit, that thereby, through grace we believe his holy word, and live godly lives both here in time, and afterwards in eternity.

The third Petition.

Thy will be done on Earth as it is in Heaven.

What is that?

God's good and gracious will is done without our prayers! but in this petition we pray, that it may also be done by us.

When is this done?

When God destroys and prevents every evil council and intention, which tends not to sanctify his name among us, and hinders the coming of his kingdom unto us; as for instance, the will of the devil, the world, and our own corrupted natures: but strengthens and keeps us stedfast in faith, grounded upon his word unto our end. This is his good and gracious will.

The fourth Petition.

Give us this day our daily bread.

What is that?

God gives us daily bread without our prayers, yea this he does even to the wicked; but in this petition we pray, that he would give us to know it, and receive it with thanksgiving.

What is our daily bread?

Every thing that belongs to the necessity and support of the body, as eating, drinking, clothes, shoes, houses, courts, lands, cattle, money, goods, faithful consorts, faithful children, faithful servants, upright and faithful rulers, good weather, peace, health, instruction, respect, good friends, faithful neighbours. &c.

The fifth Petition.

And forgive us our trespasses, as we forgive them that trespass against us.

What is that?

We pray in this petition, that our heavenly Father would not behold our sins, nor on their account deny us our petition (for we are not worthy of that for which we pray, neither have we deserved it) but that he would forgive us all out of pure grace, for we sin much every day, and verily deserve chastisement: and we promise also heartly to forgive, and willingly to do good unto them that trespass against us.

The sixth Petition.

And lead us not into temptation.

What is that?

Properly speaking, God tempts no man, but we pray in this petition, that God would protect and keep us, that the devil, the world, or our own deceitful hearts might not betray or lead us into disbelief, despair, or other shamefull sins; and though we may be tempted, and beset with them, that we might nevertheless conquer them, and finally obtain compleat victory over them.

The seventh Petition.

But deliver us from evil.

What is that?

We pray in this petition, as in the summary that our heavenly father would deliver us from every evil both of soul and body of property and honour and at last, when our hour is come, grant us an happy end; taking us of free grace, out of this place of woe, to himself into Heaven.—Amen.

The Conclusion.

For thine is the kingdom, the power, and the glory for ever and ever.—Amen.

What is Amen?

That I ought to be certain, that such petitions are acceptable to and heard of my Father which is in heaven, for he himself has commanded us thus to pray, and has promised that he will hear us.—Amen, amen, signifies yea, yea, it shall be so.

PART IV.

Of the Sacrament of Baptism.

Q. *What is Baptism?*

A. Baptism is not only mere water, but it is that water aimed at in God's commandment and united with his word.

Q. *What is the word of God?*

A. That which our Lord Chriſt ſaid, go ye and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghoſt.

Q. *What are the benefits of Baptiſm?*

A. It cauſes the forgiveneſs of ſin, redeems from death and the devil, and gives everlaſting ſalvation to thoſe that believe, as the word and promiſes of God declare.

Q. *Which are theſe words and promiſes of God?*

A. Thoſe in which our Lord declares (Mark 16, 16,) He that believes and is baptized ſhall be ſaved, but he that believes not ſhall be damned.

Q. *How can water do ſuch great things?*

A. It is not the water that does them, but the word of God, which is connected with the water; for without the word of God, the water, is mere water, and does not conſtitute a baptiſm: but with the word of God it is a baptiſm, that is to ſay a graceful water of life, and the love of regeneration in the Holy Ghoſt, as Paul ſaith to Titus, chapter 3, 5, and 6 (even "according to his mercy hath he ſaved us by the waſhing of regeneration, and the renewing of the holy ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour," that thereby we might be made righteous, and be heirs, according to the hope of everlaſting life. This is moſt certainly true.

Q. *What does ſuch a water-Baptiſm ſignify?*

A. It ſignifies that the old Adam ſhall daily through ſincere ſorrow and tepentance for ſin, be drowned, and die with the whole maſs of ſin and evil concupiſcence; and that we ſhall daily ariſe as new creatures, who in righteouſneſs and true holineſs ſhall dwell with God forever.

Q. *Where is this ſaid in the Scriptures?*

A. St. Paul in his epiſtle to the Romans, ch. 6 v. 4 ſaith, "We are buried with him by baptiſm: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life."

PART V.

Of the Sacrament of the Altar.

Q. *What is the Sacrament of the Altar.*

A. It is the true body and blood of our Lord Jeſus Chriſt, given under bread and wine, unto us Chriſtians to eat and drink, as it was inſtituted by Chriſt himſelf.

Q. *Where is this written?*

A. The holy Evangeliſts Matthew, Mark and Luke: together with holy Apoſtle St. Paul, wrote thus.

"Our Lord Jeſus Chriſt in the night in which he was "betrayed, took bread, and when he had given "thanks he brake it, and gave to his diſciples ſay-"ing, Take eat, this is my body which was given "for you. This do in remembrance of me."

At the ſame time, after the ſupper, he took the cup, gave thanks and gave it to them ſaying:

"Take ye and drink all of this cup, which is "the New-Teſtament in my blood, that was ſhed "for you and for many, for the remiſſion of ſin. "Do this, as oft as ye drink it (in remembrance "of me."

Q. *How can corporeal eating and drinking effect ſuch great things?*

A. It is not the eating and drinking that doth theſe things, but the words connected with it "which was given, and ſhed for you, for the re-miſſion of ſins," which words are to be conſidered beſides the literal eating and drinking as the chief points in the Sacrament: wherefore whoſoever believes theſe words has what they promiſe even the forgiveneſs of ſin.

Q. *Who is it that receives this Sacrament worthily?*

A. Receiving it with faſting and external prepa-ration is indeed a fine external diſcipline: but he is really worthy, and a proper gueſt, who has faith in thoſe words, which was ſhed for you for the

remiſſion of ſins: But the that hath not this faith or doubts in his mind, is unworthy, and unprepared. For the word, for yourequires truely believing hearts.

Of the Office of the Keys.

In the 10th chap. of Luke 16th v. Chriſt ſaith to his diſciples, He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me.

Matth. xvi. 19. I will give unto thee the keys of the kingdom of heaven, whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and what-ſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

And John xx. 22, 23. Receive ye the Holy Ghoſt: whoſoever ſins ye remit they are remitted to them: and whoſoever ſins ye retain they are retained.

Of Confeſſion.

Q. What is the Confeſſion?

A. The Confeſſion contains two diſtinct parts in it. The firſt, that we ſhould confeſs our ſins: the ſecond, that we receive abſolution from the confeſſor as from God himſelf, and by no means doubt it, but firmly believe that thereby our ſins are forgiven of God in heaven.

Q. What ſins are we to confeſs?

A. Before God we ought to acknowledge all our ſins, yea even thoſe which we know not, as in the Lords prayers: but before the confeſſor we are only to acknowledge ſuch ſins as are known to us, and which we feel within us.

Q. Which are theſe?

A. Let every one conſider his ſituation in life and examine himſelf according to the commandments, whether we are in the ſituation of a father, a mother a ſon a daughter and huſband, wife, ſervant or maid. Enquire whether thou haſt been diſobedient, unfaithful, lazy, fractious, unteachable, or revengefull? whether thou haſt inſured any man either with words or with works? whether thou haſt ſwindled, ſquandred away, or neglected any thing? or whether thou haſt done any evil of any other kind?

Queſtions & anſwers for thoſe who would prepare themſelves to go to the Sacrament.

Q. Doſt thou believe that thou art a ſinner ?

A. Yes, I believe that I am a ſinner

Q. How doſt thou the knowledge of it ?

A. From the holy commaudments which I have not kept.

Q. Doſt thou feel compunction for your ſins ?

A. Yes it grieves me that I have ſinned againſt God.

Q. What haſt thou deſerved of God for thy ſins ?

A. His wrath and diſpleaſure, temporance and eternal death.

Q. Is it thy hope to be ſaved ?

A. Yes, it is my hope.

Q. What then is thy conſolation.

A. My Lord and Saviour Jeſus Chriſt.

Q. Who is Chriſt ?

A. The Son of God, very God and man.

Q. How many Gods are there ?

A. Only one, but three perſons, the Father, Son, nd Holy Ghoſt.

Q. What has Chriſt done for thee, that thou truſteſt n him ?

A. He died for me : ſhedding his blood on the roſs, for the forgiveneſs of my ſins.

Q. Did the Father alſo die for thee ?

A. No : for the Father and the Holy Ghoſt are od alone, but the Son is both God and man, who ed his blood and died for me.

Q. How doſt thou know this ?

A. From the Goſpel, and the words of the ſacra- ent and from his body and blood are given me as pledge therein

Q. How are thoſe words ?

A. Our Lord Jeſus Chriſt in the night &c.

Q. Doſt thou believe that the body and blood of Chriſt in the ſacrament ?

A. Yes, I believe it.

Q. What induces thee to believe it?

A. The words of Christ: take and eat this is my body: take and drink all of this, this is my blood.

Q. What should we do when we partake of the body and blood of Christ as a pledge?

A. Know and remember his death and passion, as he has taught us "Do this, as oft as you do it in remembrance of me.

Q. Why should we remember and make known his death?

A. That we might learn to believe that no creature could make satisfaction for our sins but Christ who is very God and man, and that we might learn greatly to trembel on account of our sin—rejoice in confidence of him, and saved by faith in him.

Q. What induced Christ to die and make satisfaction for thy sins?

A. His great love to the Father, to me, and to all men, as it is written in John 14, Rom. 5, Gal. 2 Ephes. 5.

Q. But why wouldst thou go to the sacrament?

A. That I might learn to believe that Christ through great love has died for my sins—and that I might learn from him to love God and my neighbor.

Q. What should encourage and induce the Christian frequently to receive the sacrament of the altar?

A. On the part of God both the promise and command of our Lord Jesus Christ, and his own necessities which even cleave near to him should induce him to obey these commands of Christ and feel himself encouraged by his promise.

Q. But how shall a person do when he cannot discover his wants, or perceives no particular desire for the sacrament?

A. Such can have no better directions given them than to search first: whether they have sincere repentance for their sins, or whether they live according to the flesh, and what the scriptures say thereof, Gal. 5, Rom. 7.

Secondly, that they would consider, that being

yet in the world they will not be at a loſs for ſins as the the ſcriptures ſay, John 15 & 16. John 2. 5.

Thirdly, whether they are not deluded by the evil ſpirit being daily filled with lies and murdering, and who permits them neither to enjoy inward or outward pence, as the ſcriptures expreſſly ſpeaks of him, John 8 16. 1 Pet. 5. 2 Tim. 2. Ephes. 6.

FUNDAMENTAL QUESTIONS.

Q. HOW *many religions are in the world?*
A. Four: the Heatheniſh, Jewiſh, Mahometan and the Chriſtian.

2. Q. *What religion do we profeſs?*
A. The Chriſtian.

3. Q. *Why do we prefer the Chriſtian?*
A. Becauſe it has been eſtabliſhed by miracles and prophecies.

4. Q. *How many churches are in the Chriſtian religion?*
A. Four: the Greek, Roman, Reformed and Lutheran.

5. Q. *What Church do we profeſs?*
A. The Lutheran.

6. Q. *Why do we prefer the Lutheran?*
A. Becauſe it agrees beſt with with the word of God.

7. Q. *How many are there Gods?*
A. One, but three perſons in one Deity.

8. Q. *In how many days did God make the world?*
A. In ſix.

9. Q. *What created he on the firſt day?*
A. The light.

10. Q. *What on the ſecond?*
A. The firmament.

11. Q. *What on the third?*
A. The plants, &c.

12. Q. *What on the fourth?*
A. Sun, Moon and Stars.
13. Q. *What on the fifth?*
A. Fiſh and fowl.
14. Q. *What on the ſixth?*
A. Beaſts and men.
15. Q. *What did he do on the ſeventh day?*
A. He reſted.
16. Q. *What did he ordain on the ſeventh day?*
A. The Sabbath.
17. Q. *What muſt we do on the ſeventh day?*
A. Not work but ſerve God.
18. Q. *Are all works forbidden?*
A. All, except works of love, neceſſity & worſhip.
19. Q. *How did our Lord Jeſus Chriſt ſanction ſuch exception on Sabbath-day?*
A. By healing the ſick.
20. Q. *How many of the human race did the Lord make in the beginning.*
A. Two, a man and a woman.
21. Q. *From what did the Lord make the firſt man?*
A. From the duſt of the earth.
22. Q. *From what did he make the firſt woman?*
A. From a part of the firſt man, Adam.
23. Q. *According to what did the Lord make our firſt parents?*
A. According to his own image.
24. Q. *In what did the divine image conſiſt?*
A. In underſtanding and free will.
25 Q. *Where is underſtanding and free will, in Body or in the ſoul?*
A. In the ſoul.
26 Q. *Of how many parts do men conſiſt?*
A. Of two, body and ſoul.
27 Q. *Which is the principal part?*
A. The ſoul, becauſe it came more immediately from God.
28. Q. *Where did the Lord put our firſt parents?*
A. Into a Paradiſe.
29 Q. *What did he give them there?*
A. A Law.

30 Q. *Why did he give them a law?*
A. To try their love and obedience.
31 Q. *In what did this law conſiſt?*
A. In a forbidden tree.
32 Q. *Did they fulfill the law of God?*
A. No.
33 Q. *Who inſtigated them to tranſgreſſion?*
A. The Devil.
34 Q. *Who is the Devil?*
A. A fallen angel.
35 Q. *How many kinds of angels are there?*
A. Two, good and bad.
36 Q. *How did the bad come into their depraved condition?*
A. They fell from God by diſobedience.
37 Q. *Under what ſhape did the Devil deceive men?*
A. In the ſhape of a ſerpent.
38 Q. *What came into the world on this account?*
A. Sin.
39 Q. *What is the conſequence of ſin?*
A. Death.
40. Q. *Do all men die?*
A. Yes.
41 Q. *What follows from this?*
A. That all men are ſinners.
42 Q. *How do we divide ſin?*
A. Into two kinds: original & actual.
43 Q. *What is origional ſin?*
A. The natural luſt to tranſgreſſion & propenſity to things forbidden.
44 Q. *What is actual ſin?*
A. Sin which we do on our own accords.
45 Q. *How do we divide actual ſin?*
A. Into two kinds; ſins of purpoſe & ſins of ignorance.
46 Q. *Was it the will of God, to let us lay in our ſins & miſery?*
A. No.
47 Q. *What did he do for us?*
A. He ſent his only begotten Son Jeſus Chriſt.
48 Q. *Who is Jeſus Chriſt?*

A. The Son of God, true God and Man.

49 Q. *What did Jeſus Chriſt do for us?*

A He died for us.

50 Q. *For who did he die?*

A. For all mankind.

51 Q. *What muſt we do in order to be ſaved by Jeſus Chriſt?*

A. To believe on him.

52 Q. *What is therefore the thing that ſaves us?*

A. Faith.

53 Q. *Does not Godlineſs and good works ſave us?*

A. No.

54 Q. *Muſt we nevertheleſs do good works and live Godly?*

A. Yes.

55 Q. *From what muſt all Godlineſs and good works flow?*

A. From faith.

56 *Who muſt give us faith?*

A. The Holy Ghoſt.

57 Q. *What muſt we do in order to receive faith from the Holy Ghoſt?*

A. Deſire it and pray for it.

58 Q. *How does the holy ſcripture expreſs this deſire?*

A. By hunger and thirſt.

59 Q. *Does the Holy Ghoſt give us faith by means or without means?*

A. By means.

60 Q. *Which are the means of grace?*

A. The word of God and the ſacraments.

61 Q. *Where do we find the word of God?*

A. In the holy ſcripture.

62 Q. *Do we not find the word of God in the ſermons preached by his miniſters?*

A. Yes, in as much as they are true explanations of the ſcripture.

63 Q. *Who inſpired the holy ſcripture?*

A. The Holy Ghoſt.

64 Q. *How do we divide the holy ſcripture?*

A. Into the books of the old, and of the new teſtament.

65 Q. *When were the books of the old teſtament written?*
A. Before the birth of Chriſt.
66 Q. *When were the books of the new teſtament written?*
A. After the birth of Chriſt.
67 Q. *How old was the world at the appearance of Chriſt.*
A. 4000 years.
68 *How long did the world ſtand ſince the appearance of Chriſt?*
A. 1795 years.
69 Q. *How do we divide the word of God contained in the holy ſcripture?*
A. Into the law and goſpel.
70 Q. *What is the law?*
A. The will of God, concerning thoſe things which we ought to do.
71 Q. *What is the goſpel?*
A. The will of God, concerning thoſe things which we ought to believe.
72 Q. *What does ſave us, the law or the goſpel?*
A. The goſpel.
73 Q. *What does the law repreſent unto us?*
A. The wrath of God.
74 Q. *What does the goſpel repreſent unto us?*
A. The grace of God.
75 Q *Ought we to learn the law, although it repreſents the wrath of God?*
A. Yes, becauſe it leads us to the knowledge of ſin.
76 Q. *Why is the knowledge of ſin neceſſary for our ſalvation?*
A. Becauſe it leads us to repentance, the firſt part of converſion.
77 Q. *How many parts belong to converſion?*
A. Two, repentance and faith.
78 Q. *Where is the law contained in the ſcripture, in the old or new teſtameat?*
A. In the old particularly, but likewiſe in the new teſtament.
79 Q *Where is the goſpel contained in the ſcripture?*
A In the new teſtament particularly, but likewiſe in the old.

80 Q. *With what does the Lord confirm & ſeal up our faith?*

A. With the ſacraments.

81 Q. *How many are there ſacraments?*

A. Two: baptiſm & the Lord's ſupper.

82 Q. *How many ſacraments had the people in the old teſtament?*

A Likewiſe two: circumciſion and paſſover.

83 Q. *What came in the new teſtament inſtead of circumciſion?*

A. Baptiſm.

84 Q. *What inſtead of the paſſover?*

A. The Lord's ſupper.

85 Q *What is baptiſm?*

A. Putting on Chriſt, or entrance into chriſtianity.

86 Q. *What do we receive in Baptiſm?*

A. The Holy Ghoſt, wherefore it is regeneration in ſuch as do not or cannot reſiſt the ſpirit of God.

87 Q. *What are we doing in Baptiſm?*

A. We make a covenant with God and God with us.

88 Q. *What do we promiſe in the covenant?*

A. Eternal obedience and love to God.

89 Q. *What dees God promiſe unto us?*

A. Forgiveneſs of ſin and eternal ſalvation.

90 Q. *How can we know, that we have been baptized?*

A. By our chriſtian name, parents, God-father and God-mother.

91 Q. *With what external ſign does God connect the gift of his holy ſpirit in Baptiſm?*

A. With water.

92 Q. *What do we receive in the Lord's ſupper?*

A. The body and blood of Jeſus Chriſt.

93 *Under what external ſigns?*

A Under bread and wine.

94 Q. *Is the body and blood of Jeſus Chriſt really preſent in the Lord's ſupper?*

A. Yes, becauſe there is a communion.

95 Q. *What are we doing in the Lord's ſupper?*

A. We renew our baptiſmal covenant and promiſe perſeverance and continuance in faith.

96 Q. *How muſt we appear at the Lord's table?*
A Worthy.
97 Q *What muſt we do in order to become worthy?*
A Examine ourſelves
98 Q *What is the conſequence of neglecting thi ſ elf-examination?*
A. A judgment of God.
99 Q *What is the conſequence reſulting from the neceſſity of this ſelf-examination?*
A. That no one is to be admitted, who is incapable thereof.
100 Q. *Where do ſuch people come to, that believe in God through the Goſpel and live accordingly?*
A. To heaven, with ſoul and body.
101 Q. *Where do ſuch people come to, that live ungodly and without faith?*
A. To eternal damnation with ſoul and body.
102 Q. *What does this preſuppoſe?*
A. Reſurrection and judgment.
103 Q. *How long will this damnation laſt?*
A. Without end.

THE ORDER OF SALVATION, in ſyſtematical connection.

The Doctrine of Chriſtianity contains Two Parts.

1 OF which the firſt part treats of God.
We have the knowledge of God.
a In ſome degree from nature. Pſalm 19, 2.
b More particularly from Scripture. John 5, 39.
2 The Scriptures reveal the being of God.
a That there is one God. Mark 12, 19.
b That there are three perſons in the godhead. 1 John 5. 7.
c That God is a Spirit. John 4, 24. The higheſt Good. Matthew 19, 17. And alſo eternal, almighty, omniſcient, omnipreſant, holy, righteous, true and benevolent. 1 Tim. 6, 15, 16, Jer. 32, 17, 19.

3 The works of God. Thoſe of the firſt article, are,

a Creation: In which God made all things which are ſeen in ſix days. Pſalms 33, 6.

1 Among the viſible works the moſt eminent is man, the firſt of which was Adam and Eve was his wife, made from a part of Adam. Gen. 1, 27.

2 Among the inviſible, the moſt eminent are angels, of which there are two kinds.

a Good angels, holy and perfect ſpirits, Heb. 1, 14. confirmed in holineſs; governing the world under God.

b. Bad angels. Theſe are devils John 8, 44. 1 Pet. 5, 8, fallen from God. Their head called Satan. Rev. 12, 9.

b Preſervation: By which God ſupports, and governs all things. Acts 17, 28. The divine providence is 1 univerſal Pſ. 14, 9, 2, particular, Jes. 14, 4. moſt particular. Matth. 10, 30.

II. The ſecond part treats of man. Who is conſidered in four ſtates, which are,

1 The ſtate of innocence. Where we notice that man without ſin was created in the pure image of God. Gen. 1, 26, 27. The image of God, is that which made man ſimilar to his maker with reſpect to the ſoul, which is a ſpirit, and has underſtanding and free will. Ephes. 4, 24, Col. 3, 10, Joh. 4, 24.

2 The ſtate of ſin. Where we obſerve that man, through the fall of Adam, is involved in ſin and death. Rom. 5, 12.

a The fall of Adam conſiſts in drawing the heart from God, and placing the affections on objects which are contrary to him. Rom. 5, 19.

b Sin is unrighteouſneſs, or every thing which is incompatible with God's law. John 3, 1, 4, and is two-fold.

1 Original, That in which we are born by nature. Pſalms. 51, 7, this conſiſts in a proneſs to things forbidden by the law of God and an averſion againſt his will.

2 Actual. Thoſe of our own committing in thoughts (cheriſhed) words or deeds. Jam. 1. 14, 15. And theſe are 1 voluntary, 2 involuntary, John 5, 16.

c The remaining ſtrength of our free will, which we have by nature, is not adequate to ſalvation 1 Cor. 2, 14. Such however, as apply it well, will be led to the means. Acts. 10, Eph 5, 14.

3 State of Grace. In which man is again redeemed from ſin, and renewed in the image of God.

Here are four things to be noticed.

a The origin: The Grace is of God the Father who from eternity hath conſulted the happineſs of man, Ephes. 1, 4, 6.

b The purchaſe of Grace is of God the Son. Of whom we notice his perſon, office, and ſtate.

1 The perſon of Chriſt has two natures.

a Divine nature. John 1, 1.

b Human nature. John 1, 14. Heb. 2, 14.

2 The office of Chriſt or his redemtion.

a Prophetic. Acts 3, 22, 23.

b Prieſtly. Heb. 7, 24, 25, 26.

c Kingly. Luke 1, 32, 33.

3 His ſtate is two-fold.

a Humiliation. Philip 2, 5, 8, conception, birth, ſufferings, death and burial.

b Exaltation. Philip 2, 9, 11. deſcenſion, reſurrection, aſcenſion, government, judgment.

c The application of grace proceeds from the holy ghoſt.

1 The works of grace are:

a Calling. In which God through his word invites us to himſelf again. 1 Pet. 2, 9, Acts 28, 18.

b Illumination. In which God doth diſpell the natural darkneſs of the underſtanding, reſtores the liberty of the will and kindles therein faith 2 Co. 4, 6.

c Regeneration. In which Gods changes our nature, and adopts us as his children by ingrafting us into Chriſt. 1 Pet. 1, 3, 4.

d Juſtification. In which God for Chriſt's ſake aſſures us of the pardon of all our paſt ſins. Rom. 3, 24, 25, 26.

e Union with God. In which God forms ſuch a ſpiritual connection with believers, that they become eſtabliſhed in faith and grow in grace. John 15, 1 5.

f Sanctification. In which God ſtrengthens our faith [and encreaſes our grace] ſo that we may, in a more perfect manner forſake all evil, and do all that which is good. Ephes. 4, 22, to 24. 1 Thes. 5, 23, 24.

2 The means of grace are,

a The word of God, contained in the holy ſcriptures. 1 Pet. 1, 19 to 21. 2 Tim. 3, 15, to 17. This is

1 The law. Gal. 3, 19 to 21.

2 The Goſpel. Rom. 1, 16, 17.

b The ſacraments of the New-Teſtament.

1 Baptiſm. Mat. 28, 19, 20. Mark 16, 16, in which ſuch as do not malicionſly reſiſt, recieve the holy ghoſt Tit. 3, 5, and are there born again John 3, 1.

2 The Lord's Supper. 1 Cor. 11, 23, to 29. Where the Lord's body and blood are in communion with bread and wine. 1 Cor. 10, 16.

To theſe alſo belong the confeſſion, and the office of the keys of the kingdom: Mat. 16, 19. John 10, 22, 23.

d The reception of grace is of man:

1 The order wherein grace is to be received is repentance, or turning to God by a change of the mind. Acts 26, 18.

a Repentance, or turning to God, is a change of the will and of the heart. Rom. 12, 2.

b The degrees of repentance, are,

1 Sorrow for ſin. 2 Cor. 7, 10, 11.

2 Faith in Chriſt. John 5, 24. Heb. 11, 1.

c The fruits of Repentance. Theſe are diſcovered in a ſeries of good works and upright conduct. Ephes 2. 10.

d The assistant means, among many others are taking up the cross, and prayer.

1 The cross is all kinds of affliction, which god suffers for their good to come upon his children. 1 Pet. 4, 12.

2 Prayer is the conversation of our hearts with God, through which we ask for, and receive grace, strength, and in a word every thing which we need. Mat. 6, 6, 7, 8.

2 The Persons who receive this grace are the ChristianChurch. 1 Pet. 2, 9.

Here are three particular states, which by following these duties are calculated to promote salvation.

a Ecclesiastical which is a state of instruction. 1 Pet. 5. 1 to 5. Heb. 13, 17.

b Political, which is a state of government. Rom. 13, 1 to 7.

c Oeconomical, which is a state ofhouse-hold regulations. Ephes. 5, 27, 6, 9.

4 State of glorification. In which the man is entirely delivered from all moral evil, and eternally saved.

Here notice,

a The preceeding four last things.

1 Death. Eccls. 12, 7. Rom. 5, 12.

2 Resurrection from the dead. John 5, 28, 29.

3 Day of judgment. 2 Cor. 5, 10.

4 End of the world. 2 Pet. 3, 10.

b Glorification itself is eternal life. 1 John 3, 12.

c The contrary of this is eternal death. Luke 16, 23.

THE CHRISTIAN DUTIES

I. *Towards God and our Lord Jesus Christ.*

a Knowledge of God. Jer. 9, 23, 24, 7. Exod. 20, 3. Rom. 1, 28. Psm. 100, 3. John 11, 3. Phil. 1, 9, 10, Rom. 12, 2.

b Remembrance. Psm, 103, 2. Jer. 1, 2, 3. Deut. 32, 18. Jer. 17, 10, 44, 20. Hos. 4, 6. 2 Tim. 2, 8.

c Reverence. Psm. 145, 3, 104, 1. Lev. 1, 46. Psm. 8, 4, 5. Gen. 18, 27. 1 Cor. 4, 7. Psm. 95, 1–7. Eph. 2, 8, 9. Lev. 18, 13. Dan. 9, 18. Exod. 20, 7.

d Fear. Psm. 33, 8, 9. Mat. 10, 28. Rev. 10, 12, 13. Lev. 19, 12.

e Confidence. Ecs. 4, 15, 16. Psm. 37, 5. Rom. 8, 31, 8, 28. do. 73, 23, 42, 12. Ecs. 10, 35. Prov. 3, 5. 1 Tim. 6, 17. Psm. 146, 3.

f Joy in God. Psm. 37, 4, 32, 11. Phil. 4, 4. Lev. 1, 47. Psm. 73, 25.

g Love. John 16, 27, 15, 13. Mat. 10, 37. Rom. 8, 7. 1 John 11. Mat. 22, 37.

h Obedience. John 5, 3. Mat. 11, 29, 30. John 14, 23. Mat. 7, 20. Eph. 5, 10. Psm. 143, 10. Eph. 4, 30. Luke 6, 46.

i Prayer and thanksgiving. Psm. 106, 50, 14, 15. Gen. 32, 10. Deut. 8, 10. Psm. 146, 2. Jac. 3, 10. Mat. 4, 10. Jer. 55, 6. Lev. 10, 9. Psm. 145, 18, 19. John 16, 23, 24. 1 John 5, 14. John 11, 24. Mat. 15, 8. Cor. 15, 8.

k Contentedness. Ecl. 7, 15. 1 Tim. 6, 6–8. Job 1, 20. Phil. 4, 12.

l Patience. Job 2, 10. Acts 21, 13. 1 Cor. 10, 13. Ecs. 12, 67. Cor. 18, 36. Mat. 19, 29.

m Faithfulness. Jer. 1, 2. Mat. 25, 1. Tit. 2, 11. 14. Rev. John 2, 10. Rom. 8, 38. 2 Tim. 4, 7.

n Public service. Psm. 35, 18. Ezl. 4, 17. Psm. 84, 11, 26, 4–7. 27, 4. Col 3, 16. Gen. 2, 3. Exod. 20, 8–11. Acts 20, 7. Mat. 10, 32. 1 Cor. 11, 26. Ebs. 11, 24. Fph. 5, 19, 20.

o Swearing in his name only. Deut. 6, 13. Exod. 20, 7. Lev. 19, 12. Ebs. 6, 16. Mal. 3, 5. Mat. 26. 63, 64. Mat. 5, 33–37. Jas. 5, 12.

II. *Towards Ourselves.*

a Well directed self love. Eph. 5, 29. Mat. 22. 39.

b Care for the soul. Mat. 16, 26. Phil. 2, 12. Mat. 6, 33. Col. 3, 2. Phil. 3, 20. Mat. 10, 16. Phil. 1, 9–11. Rom. 12, 9. Gal. 5, 24. Acts 24, 16.

c Care for the body. 1 Tim. 5, 23. Rom. 13, 14. Prov. 10. 5. John 6, 12. Eph. 4, 28. Prov. 6, 6–11. Eccl. 9, 15.

d Care for friends. Prov. 18, 24.

e Care for a good name. 1 Cor 9, 15. Acts 14, 17.

f Moderate pleasure. Psm. 126, 3. Rom. 12, 15. Eccl. 11, 9. 1 Petr. 4, 8. Tit. 2, 11, 12. Eph. 4, 24. 1 Tim. 4, 12.

g Decorum, good behaviour and order. Eccl. 3, 1. 1 Cor. 14, 33, 40. Phil. 4, 6.

III. *Towards Others.*

a Philanthropy. Mat. 22, 39. Lev. 10, 25–37. John 4, 20, 21. 1 John 3, 15. John 13, 34, 35. John 3, 18. Jam. 3, 16. 1 Cor. 13, 4, 8. Mat. 2, 10. John 3, 16. Rom. 12, 5.

b Justice and equity. Mat. 7, 12. Rom. 13, 7. Lev. 19, 13, 1. Exod. 20, 13–17. 1 Thess. 4 6. Prov. 11, 1. Deu. 27, 17–19. Psm. 37, 21. Tit. 2, 14.

c Restoration. Lev. 6, 4. Exod. 33, 14, 15. Luk. 19, 8. Psm. 122, 71.

d Sincerity. Rom. 12, 9. Prov. 3, 29, 12, 22, 19, 3. Eph. 4, 25.

e Faithfulness in friendship. Prov. 27, 10. John 13, 1.

f Humility. Rom. 12, 10. 1 Petr. 5, 5. Job 34, 19. 1 Cor 4, 7.

g Esteem Mat. 18, 10.

h Peaceableness. Gen. 13, 8, 9. Ebr. 12, 14.

i Tenderness and humanity. Gal. 5, 22 Col 3, 12, 13. Rom. 12, 18 Gal 6, 1. Mat 5, 44. 1 Peter 3, 9 Rom 12, 21. Eph. 4. 31.

k Mercy. Rom. 12, 15. Luke 6, 36 1 John 3, 17. Jam 2, 13.

l Liberality. Luke 8, 38. Ebs 13, 6. Acts 20, 35. 1 Petr 4, 10

m Intercession. Jam. 5, 16 1 Tim 2, 1, 2.

n Inoffensiveness. Ebr. 10, 24. Mat 5, 16, 18.

o Parental duties Psm. 127, 3 Jes. 49, 15 Gen. 18, 19. Eph 6, 4 1 Tim. 2, 15. Dan. 12, 3 2 Cor. 12, 14. 1 Tim. 5, 6.

p Filial duties. Eph. 6, 1, 3. Prov. 23, 22.

q Matrimonial duties: Matth. 19, 6. Ebr. 13, 4 Eph. 5, 22–23.

r Political duties. 1 Petr. 2, 13. Rom. 13, 1–7 1 Tim. 2, 1–3. Pſm. 37, 3. Jes. 1 18. Jer. 1, 17, 10 1, 2. 2 Chron. 19, 6, 7. Luke 1, 51, 52.

ſ Eccleſiaſtical duties. Ebr. 13, 17. 1 Theſs, 5 12, 13 14. 1 Cor. 4, 1. 2 Cor. 5, 18, 20. 1 Tim. 5, 17 1 Cor. 9, 14. Gal. 6, 6. Acts 20, 28. John 21, 15 17. 1 Tim. 4, 16. Dan. 12, 3. Exod. 13, 18–21. Phil. 1, 3, 6.

t Duties of the youngn. Eccl. 12, 1. 2 Tim. 2, 22 Lev. 19, 32. 1 Peter 5, 5.

u Duties of the old. Jes. 46, 4. Pſm. 71, 18, 92 15. Luk. 2, 25, 29, 36.

w Duties of the ſick and infirm. Pſm. 139, 23, 24 2 Cor. 13, 5. 2 Cor. 5, 10. 2 Tim. 4, 7, 8. Luk 23, 43. Acts 7, 56. Pſm. 49, 16.

x Comfort at the ſick and death-bed. Pſm. 126 5, 6, 86, 6. Acts 20, 14. 1 Theſs. 4, 13, 14, 18. Pſm 42, 2–4, 8.

A Short ACCOUNT of the CHRISTI AN RELIGION.

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§ 1

WE daily ſee things riſe, which were not before, and we ourſelves were not a few years ence. This leads us to a ſuppoſition, that *there an author of all things*, who always was and whoſe eing is neceſſary. In contemplating the affairs f this world, we diſcover footſteps of his govern- ent & in the order of things, the change of ſeaſons, he motion of heavenly bodies, the proviſion for ants and neceſſities, his omnipotence, wiſdom and enevolence are diſcoverable. This being we call od.

The wiſdom of God gives us reaſon to believe, at men were made for a certain purpoſe. We e conſcious of our exiſtence, have free will, are pable of good or bad actions, may hurt or aſſiſt hers. It muſt be the will of the benevolent cre- or, that we ſhould do good unto others. That however made us capable of the contrary, ews us, from what ſource the propenſity to do od unto others muſt ariſe. It is the beauty of oline ſs, to be willing to pleaſe God, and this wil- gneſs proceeds from love. To love God ſupreme- and to ſhew this by obedience to his law, is an- ering the end and purpoſe of God's creation. Do- g the contrary, makes us *culpable*.

The obligation on our part, to do good unto r fellow-creatures for the ſake of him who crea- dus and them, is felt by every rational creature. is the law of God written into the hearts of all n; yet it is confirmed by experience, equally neral, that a *diſinclination* to the performance of is acknowledged duty prevails in the human race. propenſity to evil ſo general is not deducible m a mere poſſibility of doing it. This poſſibi-

lity presupposes a divine plan in the creator, t
have moral agents in this world; a plan perfectl
compatible with his wisdom and benevolence, pro
vided he makes the knowledge of his will attaina
ble. But besides this possibility of moral evil ther
seems to be among men a general conspiracy to it
This mysterious appearance seems only to be disso
luble by historical accounts. But historical ac
counts rest upon relation, not upon reflection o
contemplation.

A thought of another and *never ceasing life* afte
this present, has likewise as generally as the sens
of duty pervaded mankind; especially the think
ing and wise part of it. The excellency of ou
mental faculties, the general desire of a continu
ance of life, and a defect in the rewards and pu
nishments, seemingly due to virtue and vice, i
this life, are the arguments alledged in favour o
such an expectation. Though these arguments are b
no means without their weight, a predispositon d
pending upon some implanted notions has undoub
edly aided an acquiescence in the expectation of
future life so general and of so important cons
quences.

§ 2

The Christians are a people, who claim a ce
tainty in the knowledge of these things from *hist
rical accounts*. These accounts to them are stampe
with infallibility, and the chief matters they co
tain are the following:

1 The *existence of one God*, though distinguish
ble in *three persons*. 2 *His will*, that rational b
ings should demonstrate their love to him by *fr
obedience*, for which purpose laws were given a
freedom of will for choosing the good or bad i
planted into them. Good and bad is the name
obedience and disobedience, on account of the d
ferent consequences, good and pleasing sensatio
or pain and misery. The latter was to consist i
separation of the soul from the body, and the for
er in everlasting continuance of this connectio

3 The *fate of the firſt man and woman* and the *manner*, in *which that affects all their poſterity*. A rational being having been with others in a ſimilar ſtate of trial, and having forfeited its happineſs by diſobedience, in conſequence of which it was under an expectation of the divine puniſhment, diſcovered an inclination to involve the new created race in its fate. This ſpirit, called Satan, was in ſo far ſucceſsful, as to produce in the firſt man and woman the act of tranſgreſſion, but as it was effected by miſrepreſentation, the iſſue was not deemed a ſufficient evidence of the diſpoſition of their will. As Satan could not have acted without a divine permiſſion, ſomething ſimilar may be ſuppoſed to have preceded to what occurs in the hiſtory of Job, when the ſame apoſtate ſpirit was permitted to attempt the depravation of this pious man. With the permiſſion to tempt the firſt of the human race was connected the liberty to repeat the ſame with each individual of their poſterity. To derive original ſin from the firſt man's being the federal head of the human race, ſeems not ſatisfactory to a mind inclined to derive only good and perfect things and gifts from the good and perfect creator. We are born in ſin, becauſe the Satanic invitation to ſin begins early and with our very appearing in the world. He may be reſiſted, but before we come to reflect on the neceſſity of doing this we have yielded to his temptations and are tranſgreſſors of the law. By one mans diſobedience, it is true, many were made ſinners, but not on account of an imputation of this man's ſin, but becauſe by him ſin entered into the world.—Death ſo paſſed upon all men, ſince after him all have ſinned. The permiſſion thus granted to the tempter flowed from wiſdom and love, for obedience connected with ſrugle diſcovers the attachment of the ſoul and entitles the conqueror to a permanent truſt. But in this our firſt parents failed and yielding to a ſurpriſing and ſubtil enemy they opened the door to moral depravity be-

coming general and as this is real ſin, to death the conſequence of it. 4 *The reſtoration of the human race to a hope of life.*

§ 3

Truth being a divine attribute, without which no obligation to obedience can take place, becauſe there can be no dependence on his manifeſted will, death by the tranſgreſſion of the law is rendered inevitable. But the inclination to ſin not having originated in the breaſt of men, juſtice, love and wiſdom was diſplayed in a ſyſtem, which will be the object of eternal admiration and according to which God will appear juſt and true and yet the juſtifier of them that have ſinned. The indication of the time, when death ſhould follow ſin, was no part of the divine threatning. The intention was only to ſay, that death would be the conſequence of ſin, on what day, or at what time ſoever this might happen. Men were therefore ſuffered to continue, and the before intended propagation ſyſtem was not prevented from taking place, though they were put under reſtrains and ſignal marks of divine diſpleaſrre, and the mean of immortality, (for indiſſoluble their body was not created, the ſyſtem in which they were not being the intended permanent one,) removed from their eyes. The apoſtate ſpirit who thus became the murderer of mankind, in the mean time was addreſſed by God in a language, undoubtedly unintelligible at that time to him as well as to our firſt parents, but containing terms clear enough for the latter to form a conſolatory idea of their ſituation, which was confirmed immediately to them by the continuation of the divine moral government over them. Of this word of God to ſatan the event will juſtify the following paraphraſe: "by attacking the mother of all living, thy imagination was, to have the whole of her poſterity. But there ſhall be two parties againſt one another in it, thy party and the party of a deſcendant of her. The deſcendant of her will watch his opportunity to deſtroy thee, whilſt thou wilt watch the opportunity to annoy him,

§ 4

Men were now under a bad influence, bu this must never be understood to reach so far as to force or determine the will; it consists in deceitful persuasions, like that in the beginning, and by that the understanding becomes dark'ned Eph. 4, 18. until by degrees the not resisting will sink into perfect slavery. To suppose the devil incapable of procreating thoughts in men, is supposing him to be inferior in power to men, for we are able to do it by various means; and to charge the Christians with the absurdity of admitting an omnipresent devil, is overlooking the scripture-account of the multitude of Satan's adherents in the world. But in the continuance of the moral government of God with men it was observable, that God by an immediate interposition counteracted this bad influence in *all such, as discovered a better disposition of the heart*, Transgression was not entirely prevented by this most gracious divine interference in any of the natural offspring of Adam, but *a ful disapprobation of every immoral action and a gradual advancement in the habit of resisting the temptations* was the consequence. As this divine operation upon the minds of them was a real and immediate act of God, it is ascribed to that person in the triune deity, which is often represented as the executive in the creating power, and therefore is said to proceed from God. The spirit of God moved upon the face of the waters, when the earth was to be formed. By the spirit of the mouth of God all the heavenly hosts were made. Christ as a man assumed human nature in the womb of the virgin Mary, not by the natural interference of a man, but the immediate creating powers of God, that is to say, in a miraculous manner, or in other words by the Holy Ghost When Christ expelled the devils by the finger of God, such as ascribed this act to the devil blasphemed the Holy Ghost, whose act it was. The Holy Ghost therefore working with men counteracted the design of Satan and bore testimony to a recover-

able divine favour. Men in the mean time were permitted and commanded to worship God, because such acts of devotion discover the disposition of the heart towards him. When this worship began to decline in the world, God saw, that his spirit could not prevail and continue his salutary operations and he would rather destroy the whole human race from the earth, than suffer the Satanic seed alone, contrary to his former declaration, occupy the world. When after this destruction, where one family only remained, the new race paid more attention to the persuasions of the prince of the world than to the invitations of the spirit from heaven, God separated a family from all the others and established his worship in it, for the purpose of preventing forever the entire extirpation of an holy seed from the earth. Wherever God is worshipped and his word purely taught, there his spirit works, and for the uninterrupted continuance of such worship and doctrine among the people arising from the above said family ample provision was made.

§ 5

Whilst many recieved the grace of God in vain in others it became the more powerful, and to some of such God condescended in particular revelations. Abraham the head of this family heard a promise that from his offspring happiness should be spread over all the nations of the world. The same was repeated to his son and grandson. This last died with this prophecy in his mouth, addressed to one of his sons: his posterity should not undergo an entire dissolution, but retain the form of government until the conqueror should come, unto whom the gathering of the people would be. To Moses David and many eminent teachers of this people the same promise was repeated, and what he was to do in terms sometimes plain, sometimes more obscure declared. To the more plain belong the following descriptions. He should descend from the lineage of David the king of this people, should

perform many miracles, yet undergo hard ſufferings and a cruel death. Nevertheleſs after this death he ſhould continue to live, and then as king for ever reign. From the expreſſions uſed in the promiſe which was made to David, this people called the Iſraelites and afterwards the Jews, were in the practice to diſtinguiſh this expected perſonage by the name of the Anointed or Meſſiah. The Jewiſh conceptions of the nature and office of the Meſſiah were always different, but the expectation of ſuch a perſon was general and firm. The pious approached always the neareſt to truth. Dark notions in our creed do never endanger our ſalvation, if the clearer are unattainable. He who in the whole world before the appearance of the Meſſiah wiſhed to come to God, had to believe, that he is, and that he is a rewarder of them, that diligently ſeek him. Such as truly believed and conſidered this, would worſhip him, and by theſe means be rendered ſuſceptible of the ſpirit of God counteracting the temptations of Satan. Faith and only faith was always, ſince the fall, the way to the favour of God, becauſe the humiliation of the ſoul before him, and the readineſs to admit reformation preſuppoſes that, but the object of it is not more, than what God has clearly revealed. The explanation of the nature and office of the Meſſiah was referved to the time of his appearing.

§ 6

About four thouſand years after that great promiſe, made to Adam, which rekindled a hope of divine favour in him, a perſon appeared in the country of the Jews, whoſe name was Jeſus, who declared himſelf to be the Meſſiah. His declaration was confirmed by the following facts.— He diſcovered a knowledge of abſent preſent and future things. He ſaw Nathaniel at a great diſtance under a fig tree John 1, 48. knew the hiſtory of a woman of Sychar 4, 18, 19. A converſation that had happened between a tribute-

gatherer and Peter Mat. 17, 25, 27. An accident that would happen at Bethany, 21, 2, 3, at Jeruſalem, Mark 14, 13, and at the ſea-ſhore Mat. 17, 27. He knew the inward thoughts of the ſcribes, Matth. 9, 4. Phariſees 12, 25, of the diſciples 16, 8, of the people Luke 11, 17, and the intentions of the diſciples John 16, 19, and of one of them 13, 18. He foreſaw the conduct of Peter, Matthew 26, 21, and the weakneſs of all the diſciples 31, his own fate, Luke 18, 31, and the fall of Jeruſalem, Matthew, 24, 25. He exerciſed a power over the human body, death, all the elements, the means of ſuſtenance, trees, animals, men and angels; for he healed by touching or by a word of mouth the blind, Matt. 9, 27, 12, 22, 15, 30. 20, 30. 21, 14. Mark 8, 21, John 9, 1, Luke 18, 35, the lame Matthew 15, 30, 21, 14, the dumb Matthew 12, 22, 15, 30, Mark 7, 32, 9, 25, Luke 11, 14, the feveriſh Matthew 8, 14. the dropſical Luke 14, 1, 2, the leprous, Luke 5, 12, Matthew 8, 2, Luke 17, 12. where he did it to ten with one word, the lunatic's Matthew 17, 15, perſons with withered hands, Luke 6, 6, Matthew, 12 10, ſuch that had laboured twelve years, Matthew 9, 20 eighteen years, Luke 13, 11, thirty eight John 5, 5, the maimed on hand and feet, Matthew 15 30 on ears, Luke 22, 50 5, the parylitic's, Luke 5, 18, Matthew 8, 6, 9, 2, 6. The profeſſed with devils, Matthew 8, 16, 28. 15, 27, Mark 1, 32, 34 Luke 4, 33, to 35, 11, 14. 13, 11, 12, the deaf Mark 7, 32 9, 25. He raiſed the dead, viz. a child, Luke 8, 25, a young man, 7, 12, 19, and an adult perſon, John 11, 43. He changed water into wine, John 2, 7, 9, went upon the waters, Mat. 24, 25, made others walk upon it, 29, the waves were made quiet by his command, 8, 26, the wind was rebuked by him, and obeyed, Mark 4, 4 He made bread in abundance, John 6, 9, had power over cattle, Matth 8, 32, fiſhes, Luke 5, 6 Mat. 15, 34, aſſes Mat. 21, 3, over trees, Mark 4, over his enemies, Luke 4, 30, John 8, 59.

46. 18, 6. had the good angels at his commands as well as the bad, Mat. 4, 10, 11. All this has been recorded by ſeveral hiſtorians, ſoon after his exit out of this world, and in places not remote from the theatre of facts. Among his enemies, there was no attempt to deny the miracles, but aided by the ſuperſtition of that time, they enervated the impreſſion they could make by charging him with ſocery, 8, 7. This Jeſus declared before hand his ſufferings and death, ſix times at leaſt to his diſciples, John 6, 70, 71. Mat. 16, 21. 17, 12. 22. 20, 18. John 12, 27, and eleven times at leaſt to the unbelievers, Mat. 9, 15. 21, 38. Luke 13, 33. John 7, 7, 10, 17, 8, 21, 12, 32, 2, 19, 8, 28, 12, 35. and he himſelf gave the following explanation of it: His death ſhould be the redemption of mankind, Mat. 20, 28. and a reconciliation unto God. John 6, 51. It ſhould be preached to the world, Mat. 12, 39, 40. as the goſpel, or unexpectedly offered pardon. Mat. 26, 13. It ſhould be the ſignal of making the offer of life and grace general in the world, Luke 12, 50, 20, 17. enable men willingly to ſuffer pain and death after him. Mat. 16, 24, 20, 22. It ſhould reſtore to life every one, who would wiſh to live through him, John 3, 14. and at the ſame time it would give him the qualification, to appear once as the judge of the world. Luke 17, 24, 25. Concerning his perſon and nature, he declared to have deſcended from heaven, John 3, 13. intending to aſcend up where he was before. 6, 62, 16, 28. He ſpeaks of glory which he had with God, before the world was, 17, 5. which is the expreſſion uſed of God's infinity. Pſm. 90, 2. He declared himſelf the only begotten ſon of God, one with God, John 10, 30. which the Jews explained, that he made himſelf God, 38. In his anſwer he pleaded his right to it, but did not charge them with miſinterpretation. He appeals to the works he did. Another time he ſays, that all men ſhould honour the ſon even as they honour the father. John 5, 23.

At his departure from his disciples they worshiped him, and his followers according to the testimony of an heathenish governor, sung him as a God, their hymns. After his exaltation he expressed his dignity thus: I am the alpha and omega, the first and the last. Rev. 1, 8, 11, 13, 17, 18. I am he, which searches the reins, and hearts and I will give unto every one according to his works. 2, 23. As many as I love, I rebuke and chasten, 3, 19. and here he is represented as having the spirit of God, 5, 6. and being adored together with God the father by all the multitude of angels and men in heaven. 9, 14. After a life spent in works of holiness and mercy he was tormented and killed by his countrymen, for making himself the Messiah and the Son of God, but he rose from the grave, and appeared unto Mary Magdalen John 16, 9. unto some other women Mat. 28, 9. unto Peter Luke 24, 34. unto two of his disciples, of which Cleophas was one Luke 24, 13. unto ten of his disciples John 20, 19. unto eleven 24. unto seven John 21, 2. unto more than five hundred at once, of which many were living when Paul wrote his first epistle to the Corinthians Mat. 21, 17. 1 Cor. 15, 6. unto James 1 Cor. 15, 7. and unto the eleven again at Bethany at his departure. Luke 24, 50. Here he gave to the eleven disciples, whom he had appointed messengers or apostles to the world long ago, making a belief on their word obligatory by saying, he who hears you, hears me, and promising them a more abundant measure of gifts by the spirit of God, *the commission of establishing the Christian religion.*

§ 8

In the night proceeding the death of the Messiah, who on account of the greek language prevailing at that time in the world, is called by the greek name Christ, and his followers, Christians, there was a kind of sacrifice celebrated, called the passover. The Jews had many sacrifices, which all were an emblem of the offering of an innocent life for the guilty. Some of such sacrifices were

burnt, ſome eat by the miniſters of religion, but the paſſover was eat by all the profeſſors of the Jewiſh religion, which had the intention of pointing out the mode of participation of the ſacrifice. This is effected by an union with the ſacrifice. After Chriſt had celebrated this with his diſciples; he took bread and wine, gave it to his diſciples and declared that eating and drinking this ſhould be a participation of his ſacrifice, and that this ſhould be a continued cuſtom among them. This in fact was an abragation of all ſacrifices, as being typical and now fulfilled, and the eſtabliſhment of the Chriſtian Church by the will and Teſtament of Chriſt, or the new covenant in contradiſtinction of the old, made by Moſes, Exod. 24, 5, 6, with the prefigarative blood. This was the appropriation of Chriſt's ſacrifice to the Church, and therefore juſtification of all its preſent and future members at once, provided they were *ſincere*.

Sincerity diſcovers itſelf in the ſubmiſſion, under the revelation of God, if that has ſufficient criterions of truth, in the grateful reception of the offered grace, and in the profeſſion of it before men.

The Jews had had a cuſtom among themſelves before the appearance of Chriſt, to incorporate ſuch of the gentiles into their nation, as wiſhed with them to worſhip the God of Iſrael as the only true God, by diping them under water, ſignifying on the part of the thus baptized an acknowledgement that they before were unclean and now by the incorporation into Iſrael clean. But ſhortly before Chriſt's public appearance and at his time there was a great prophet commiſſioned by God, to declare the Jews themſelves unclean and to preach to them that repentance, they preached to the Gentiles. The well diſpoſed humbled themſelves, acknowledged the neceſſity of a regeneration and were baptized as if from Gentiles they became Jews. John, this was the name of the prophet, declared unto them, that he could not give the holy ſpirit and that he was not Chriſt, but that he

would come after him, and was now among them. As his baptism nevertheless signified regeneration, which even Josephus, a Jewish writer, who made no profession of christianity, testifies (Jew. Antiq. b. 18. c. 7.) it was on the part of the baptized a solemn declaration of the necessity of regeneration.

Christ now commanding his disciples to establish his religion in the world, directed them to remain at the capital of the Jewish country, till they had received the Holy Ghost, whom he would send them, and then they should preach the gospel, that is to say, remission of sin, removal of its punishment, death and favor of God, unto all nations. He who would receive Christ as his saviour and Lord, for this is believing, and who would suffer himself by baptism, and consequently by public profession of the religion of Christ, to be incorporated into the church, established on the evening, preceeding his death, should be delivered from death. The other, that would reject that offer, would remain under the sentence of condemnation. They that would make such profession of faith, should be taught by the apostels, whatever Christ had commanded, and as the Jewish teachers used to baptize in their name and consequently upon their doctrine, and were then called the fathers of such proselytes, but Christ had forbidden, to call in such a sense any one father, they were only commanded to baptize in the name of the *Father*, the *Son* and the *Holy Ghost*, and not in their name.

That there is a plurality in the deity, although there is but one God, is percievable from the history of the creation, where we read of a divine consultation, and in many places of the sacred record. But the matter was not cleared up, the prophets always declaring that an enlargement of the knowledge of God, as well as a general diffusion of it in the whole world, would be reserved to the days of Messiah. A messenger of God, however, who is God, and a spirit of God is often spoken of. Christ now in putting these three persons together and

making them the fathers of the baptized, ascribing them a name, that is personality, and directing the baptized, to look up to them only as their leaders, the Father as the God of Israel, the Son as Christ sent by him to redeem the world, the Holy Spirit, sent by Christ, to counteract the temptations of the devil and remove the difficulties arising from ignorance and depravation, has given us as clear ideas of a triune God, as our understanding in the world of trial and imperfection is capable to receive As Christ says once, I and my father are one, these three persons are one. They constitute one God, God and each person in God is the object of the adoration of the baptized believers, and in addressing the Father we pray to the Son and Holy Ghost. There is no difference in interest or separatitn in government or diversity in will and inclination. If the christian church is wrong in this interpretation of the scripture, the error was unavoidable, and the Messiah kingdom which was according to the express language of the prophets to destroy idolatry in the world, by the most express language of the Messiah and his messengers has established it. Christians, who worship the Father, Son and the Holy Ghost as the only one God, are the true unitarians, and the antitrinitarians, who must and do acknowledge that Christ is stiled God in the bible (see Wolzogenii opera ad Luc. 24, 52. they worshipped him, since they acknowledged his divine majesty, and at John 1, 1. he is God, but not the highest God) admit of more Gods, but one. Magistrates are called the Gods of the earth, but never absolutely Gods.

§ 9

The apostles remained at Jerusalem, and being gathered together on a Jewish festival, on which they celebrated the Sinaitic legislation which had constituted them the people of God, they received in a manner percievable by their own and the external senses of others the Holy Ghost, that is to say, a rich measure of his gifts, for two or three

great purpoſes: Firſt, Jeſus was by this in the moſt ſolemn manner declared to be the Meſſiah, for from him the Jews expected the Holy Ghoſt, Rom. 1, 4. Secondly, Jeſus ſhewing himſelf as the fountain of the holy ſpirit, declared all ſuch his members, as ever had received and would receive the ſame. Thirdly, Jeſus enabled his meſſengers to preach with power his goſpel in the world, for he ſanctioned their miſſion as God had formerly done in the miſſion of Moſes Exod. 4, 3. to eſtabliſh their credibility. The performances of miracles in the premitive Church was a notorious thing. Sucton ius calls the the chriſtians therefore forcerers. (Nero 6.) and the apollogiſts. ſpeaking of the miracles of the chriſtians, appeal to the facts and to general knowledge.

Chriſt's meſſengers thus inſtructed and qualified, made the begining of executing their office with the Jews, of whom many thouſands were incorporated. They had a period of grace of forty years after which their government was deſtroyed and ceaſed, becauſe to Chriſt was the gathering of the people. God has not caſt his people away, for every individual of them, and they altogether may be ingrafted into Chriſt, but the people of God, the holy Iſrael are now the chriſtian. That Iſrael according to the fleſh is ſuffered to remain diſtin guiſhable in the world, is to witneſs to the world the truth of the bible. All the brilliant promiſes, made to the people of God in the latter times, belong to the ſpiritual Iſrael, the church of Chriſt. Iſrael according to the fleſh was the people, unto which were committed the oracles of God. Theſe are now committed unto the chriſtians. It fell, that the whole Iſrael might be ſaved, to which if they will, they may belong.

The apoſtels went from the Jews to the Gentiles, where they met with the moſt unexpected ſucceſs. They eſtabliſhed every where churches ſet in order things that were wanting and ordained elders or teachers in every city. The congregations thus eſtabliſhed they endeavoured to preſerve and edify

by word of mouth and by letters. Of these letters some are yet in our hands. As the Lord has found these men faithful, to entrust them his Gospel and has anointed them with such an abundant measure of his spirit, these remnants of their instructions are the just standard of our faith. As instructors in the cause of Christ they must have been made infallible, and hearing them must be hearing Christ. In these epistles they quote, illustrate, and explain most all of the books which the Israelites deemed sacred, which books also Christ himself quoted and said of them: The scripture cannot be broken. But the books we have in the collection, called the old testament, are according to the testimonies of the two Jewish writers, Josephus and Philo, the sacred books of the Jewish Church. Both collections therefore contain the oracles of God, and we may draw our system of doctrine from them.

§ 10

The sacred books of the Jewish Church are written in Hebrew, and the remnants of the apostolic instructions in Greek: languages, which are both now dead in the world. This creates for the teachers of the Church of Christ the necessity of learning these languages, and as for learning such dead languages many things are requisite, as history, antiquities &c. many of which are attainable by the medium of the Latin language; it cannot be against the will of our Lord, that the ministers of the gospel be men learned in human wisdom, provided they are truly pious. If however, they are not pious, the detrimental consequences can only be felt by them, not by the church members who are seriously disposed to search after truth and follow it. From the scriptures being written in languages, now dead, and from some other circumstances, there arises likewise an ambiguity in many scripture-expressions, which creates differences in interpreting, and dissensions in opinions. This may excite a spirit of investigation, it distin-

great purposes: First, Jesus was by this in the most solemn manner declared to be the Messiah, for from him the Jews expected the Holy Ghost, Rom. 1, 4. Secondly, Jesus shewing himself as the fountain of the holy spirit, declared all such his members, as ever had received and would receive the same. Thirdly, Jesus enabled his messengers to preach with power his gospel in the world, for he sanctioned their mission as God had formerly done in the mission of Moses Exod. 4, 3. to establish their credibility. The performances of miracles in the premitive Church was a notorious thing. Suetonius calls the the christians therefore sorcerers. (Nero 6.) and the apollogists, speaking of the miracles of the christians, appeal to the facts and to general knowledge.

Christ's messengers thus instructed and qualified, made the begining of executing their office with the Jews, of whom many thousands were incorporated. They had a period of grace of forty years after which their government was destroyed and ceased, because to Christ was the gathering of the people. God has not cast his people away, for every individual of them, and they altogether may be ingrafted into Christ, but the people of God, the holy Israel are now the christian. That Israel according to the flesh is suffered to remain distinguishable in the world, is to witness to the world the truth of the bible. All the brilliant promises, made to the people of God in the latter times, belong to the spiritual Israel, the church of Christ. Israel according to the flesh was the people, unto which were committed the oracles of God. These are now committed unto the christians. It fell, that the whole Israel might be saved, to which if they will, they may belong.

The apostels went from the Jews to the Gentiles, where they met with the most unexpected success. They established every where churches set in order things that were wanting and ordained elders or teachers in every city. The congregations thus established they endeavoured to preserve and edify

by word of mouth and by letters. Of theſe letters ſome are yet in our hands. As the Lord has found theſe men faithful, to entruſt them his Goſpel and has anointed them with ſuch an abundant meaſure of his ſpirit, theſe remnants of their inſtructions are the juſt ſtandard of our faith. As inſtructors in the cauſe of Chriſt they muſt have been made infallible, and hearing them muſt be hearing Chriſt. In theſe epiſtles they quote, illuſtrate, and explain moſt all of the books which the Iſraelites deemed ſacred, which books alſo Chriſt himſelf quoted and ſaid of them: The ſcripture cannot be broken. But the books we have in the collection, called the old teſtament, are according to the teſtimonies of the two Jewiſh writers, Joſephus and Philo, the ſacred books of the Jewiſh Church. Both collections therefore contain the oracles of God, and we may draw our ſyſtem of doctrine from them.

§ 10

The ſacred books of the Jewiſh Church are written in Hebrew, and the remnants of the apoſtolic inſtructions in Greek: languages, which are both now dead in the world. This creates for the teachers of the Church of Chriſt the neceſſity of learning theſe languages, and as for learning ſuch dead languages many things are requiſite, as hiſtory, antiquities &c. many of which are attainable by the medium of the Latin language; it cannot be againſt the will of our Lord, that the miniſters of the goſpel be men learned in human wiſdom, provided they are truly pious. If however, they are not pious, the detrimental conſequences can only be felt by them, not by the church members who are ſeriouſly diſpoſed to ſearch after truth and follow it. From the ſcriptures being written in languages, now dead, and from ſome other circumſtances, there ariſes likewiſe an ambiguity in many ſcripture-expreſſions, which creates differences in interpreting, and diſſenſions in opinions. This may excite a ſpirit of inveſtigation, it diſtin-

guiſhes the tolerating diſpoſition and brotherly love, and ſtamps the ſearchers of truth according to their different exertions, with different degrees of divine approbation. The different denominations and ſects conſtitute *one Chriſtian church*, and the holy ſpirit connects his operation with the word in all ſuch, where the foundations are not deſtroyed. The foundation is Jeſus Chriſt, 1 Cor. 3, 11. as foretold by the prophets, and preached by the apoſtles, Eph. 2, 20. Both orders of men have ſaid much of him; but eſſential and undiſpenſible muſt be deemed that what is the moſt clear and intelligible. And this undoubtedly is: that *he is the only Son of God, and was before all the world, became a real man, taught true holineſs, and died without ever having committed a ſin. Death being the wages of ſin, it was not poſſible that he ſhould be holden of it.* Act. 2, 24. *He roſe, made interceſſion for the tranſgreſſors, that they ſhould enjoy the benefit of his death, and demonſtrated himſelf to be the promiſed Meſſiah, by ſending his ſpirit. All thoſe in the world, that ever had received this holy ſpirit, had it therefore from him, and they were his members. This ſpirit was formerly given to all ſuch as ſhewed a diſpoſition to ſeek God, and now, ſince Chriſt was glorified,* John 7, 39. *to all ſuch as ſhewed a willingneſs to ſeek him through the revealed way, faith in Chriſt. His people, on account of participating Chriſt by his ſpirit ſhall not remain in death,* Rom. 8, 11. *for they, by being ingrafted in to him, have died unto ſin, and are juſtified from it, for they are Chriſts body.*

§ 11

Chriſt being the promiſed deſcendant of the woman in a very literal ſenſe, ſo that he, as to his human nature, was, like Adam, created immediately by God, but in the womb of a woman, as foretold by a prophet, Is. 7, 14. and being that ſon of man who, by another prophet (Dan. 7, 13, 14.) is repreſented as coming in the clouds of heaven, and receiving dominion and glory and kingdom, with

which is connected the authority to execute judgment. John 5, 27. is to judge, and to deſtroy, or to give over to eternal woe, the *devil*, Satan and all his accomplices or angels, and *his ſeed*, or all individuals in the human race, who have retained the love of ſin, and conſequently cleaved to the firſt paradiſiatic deciever. The diſtinction between them that feared God and them that feared him not, will be without end, for a new curſe is pronounced over the latter by the judge. The death and the croſs of the ſon of God being only able to remove the firſt curſe pronounced by the law againſt ſinners. Deut. 27, 26. and the offering of free grace and pardon to the willing people, being reſtricted to the period of death, Ebr. 9, 28. and it being declared concerning Chriſt, that he is to die no more, and not a word in all the Bible being read of a ſecond ſyſtem of grace for the deliverance from damnation; the Almighty may, by changes and viciſſitudes, and in a manner we do not yet underſtand, alleviate the miſery of the rejected, for he is, and eternally will be the God of love; but according to his clear and unequivocal declaration, he will neither *annihilate their perſons* nor *their puniſhments*. Concerning ſuch as had not the power of reflection, we are not ſufficiently informed, becauſe it is unto us more a queſtion of curioſity, than of real concern. Yet ſo much we know, that every body ſhall recieve the things done in his body according to that he has done, whether it be good or bad. 2 Cor. 3, 10. and of conſequence where he was a free agent, for God will judge the world in righteouſneſs. But concerning all ſuch as are capable of reflection during the diſpenſation of the manifeſted covenant of grace, we have reaſon to believe, that he who has determin'd the times before appointed and the bounds of their habitation, has cauſed the line gone out through all the earth, to reach all the ſincere and well diſpoſed, and that, whom he foreknew, that he would be conformed to the image of his Son, he alſo did.

predestinate to be so, so that without Christ, that is, without that faith in him, which presupposes knowledge, there is no salvation. Whosoever calls upon the name of the Lord Jesus, shall be saved. But this presupposes believing, hearing and preaching. The searcher of hearts has declared all men to be liars, and without the preaching of his revealed truth, there was never an operation of his spirit. But without this spirit, the world is dead. The latter day will develope the divine justice.

§ 12.

All such as, with the faith of the heart, receive Christ as their Saviour and Lord, declare themselves death-deserving sinners, and consequently repent and hate sin. They then profess this their faith before the world, in the manner prescribed by Christ. As faith is not perfected until it is testified by the prescribed profession, and the congregation of believers does not own a member that would withold this mark of sincerity, which is connected with a solemn promise of faithfulness; baptism is the true entrance into the church, and therefore in all such as do not, or cannot resist the holy spirit by want of sincerity, *regeneration*, for it incorporates, through the spirit given to believers, and working in the church, into Christ Gal. 3, 27. He who is in Christ is a new creature

As members of the Church and partakers of the holy ghost, the believers have now to shew their sincerity by watchfulness, and the good use they make of the grace of God in godliness and charity The baptized are commanded to be taught Matth 28, 20. This presupposes their gathering together: a practice common to all such as ever had knowledge of God's revealed will. The apostles had to set in order things belonging to such assemblies, because they were prophets. Christian love dictates a cheerful submission to such ordinances, a found in the church, though the origin of some cannot be traced in the remnats of the apostoli instructions as expres commands: but their ad

herence to truth rejects all such, as are contrary either to the letter or spirit of them. This mode of thinking reduces the christian worship to great simplicity, and permits christian liberty to be displayed. Singing and praying was always the chief employment of the people convened for religious purposes. A heathenish govenor acquaints the emperor his master in the beginning of the second century, that the christians in their assemblies sung hymns to *Christ as God* and entered resolutions of a blameless life. Sacrifices constituted, from the time of the Adamic fall, likewise a part of public worship. These prefigurated Christs atoning death, and among the heathen the custom crept in from ancient tradition. The christians ought not to be without this essential part of worship. But their sacrificing consists in partaking of the Lord's body and blood, pursuant to the express institution of Christ, which is to last in the Church till he come, Cor. 11, 29. The fathers of the first centuries are unanimous in calling the Lord's supper the christian sacrifice. Neglecting this, is giving up his interest in Christ's atoning death. It is true, that faith insures that interest, but it is likewise true, that faith implies consolation, obedience and profession. Faith does it, because it discovers the propensity of the mind, to do the will of God, and this is followed by partaking of the holy ghost, given in consequence of joining the Church with sincerity. *Other acts* of public worship concern order and discipline, and the less christians are led in such points by express apostolic injunctions, the more they act as children, whom the Son has freed, and as the people serving God willingly in the beauty of holiness. Only the congregations are to follow in such things, their spiritual leaders, whether their appellation be bishops, pastors, or elders. It is necessary, says Ignatius, the bishop of Antioch in the first century, in his epistle to the Trallians, "That whatever you do, you do nothing without

your bishop. And to your presbyters you must be subject, as to the apostles of Christ—Without them there is no elect church, no congregation of saints, no meeting of good people."

The initiation of a new church-member, by baptism, may be done in the public assembly, or in private in the presence of witnesses, because we find both modes practised in the primitive church. The time and age of a person, who is to be initiated, we likewise find no where precisely proscribed. The Christians follow therefore the church practice, and sound reason. The Jewish church had circumcision for its initiation. Circumcision made a person debtor to the whole law, Gal. 5, 3. so baptism obliges to the obedience of Christ, and is called the circumcision of Christ, or the Christian circumcision. Col. 2, 11. No shadow of doubt remains therefore, that the Christian children are thus to be initiated Some parents once brought children to Christ, that he should touch them. He complied with the request, and we think his act not an indifferent one. Jewish children were then taught, and after their arrival to the years of discretion, publicly examined and as children of the law received into the congregation. This christians likewise do, and the latter is an act that should never be done in private, because the congregation is supposed to give its consent to the reception, and to witness, that the teacher has done his duty in instructing the new member. This act, called confirmation, is only to be done with such as were baptized before they could be instructed.

Thus Christians are a people, who believe that faith in Jesus Christ gives the hope of eternal life and makes holy. Of such as are not made holy by it they judge, that though they profess with the mouth, they believe not in the heart; and of such who find the evidences of Jesus's mission into the world not convincing enough for their understanding, they believe that their damnation will be just for no man ever acted and spoke, as Christ their

Lord did, and he among other things once declared, that if any man would do the will of him, that sent him, he should know of the doctrine whether it be of God. The unbelievers, therefore, will not do the will of God, and not one of them is sincere.

A Short Account of the LUTHERAN CHURCH.

THAT the enemy would sow dissentions and errors into the Church, the Lord himself has declared and his apostles have repeated it, Matthew 25, 13. 1 Tim. 4, 1. Paul and John both testify, that this happened already in their time. They both, however, prophecy of a more alarming and general decay of the christian church. Here too the divine permission of the evil, as in the case of the human fall, is founded in wisdom and benevolence. Had there been no beast and no image of the beast, there could not be a congregation of such excellent souls, as are discribed, Rev. 15, 2. at the sea of glass mingled with fire that had gotten the victory over the beast and over his image. To him that overcomes glory, crown and life is promised, and the Lord by his wise permissions takes care, that souls disposed to be engaged for their Lord, may not miss their aim.

The beast just mentioned is the degenerated church, and its image, its idolatrous mode of worship introduced by persecution and violence, the phrase being taken from the image of Nebuchodonosor intruded as the object of worship, under the pains of death, Dan. 3, 1.

In the year of the christian æra, 606, the emperor Phocas declared the bishop of Rome the head of the whole Christian Church, and as his successors became the patrons of the image-worship, a system of oppression and violence ensued in the Church,

which ſoon ſurpaſſed the horrors of all the perſecution of the heatheniſh emperors. To this came the abſurd doctrine of tranſubſtantiation, which eſtabliſhed a new kind of idolatry, and that of a purgatory, which brought forth the irrationaland ſuperſtitious maſs and the blaſpheming indulgencies. Beſides this the Latin language was introduced in divine ſervice, no word of God preached or explained, the cup taken from the people in the ſacrament, the prieſt forced to celibacy, from which aroſe ſcandals beyond comprehenſion.

Againſt theſe, and other ruinous errors and abuſes the Lord, from time to time, ſtirred up many witneſſes. To ſuch we may reckon ſome of the Greek emperors, in the year 755. 338 Greek biſhops at once, forty years after the emperor Charlemagne with a number of biſhops convened at Francford, though Gregory II. in a council at Rome in the year 726, had in the moſt ſolemn manner eſtabliſhed the worſhip of images; many Bulgarian and Lombardian biſhops, who on account of their averſion to the abuſes, errors and idolatry would not join the ſixth general council held in the year 680, at Conſtantinople, a great many individual teachers, and writers, of which Flacius in the book de teſtibus veritatis gives an account; but above all, the Waldenſian church, eſtabliſhed in France and Piemont, and extended in the year 1176 to Bohemia, from whence they ſent miſſionaries to England, Hungary and Germany. Againſt theſe the Popes inſtituted cruciates, as they did againſt the Mahomethans, and the perſecutions were horrible and execrable. In the year 1215 a general council at the Lateran was held againſt them, conſiſting of 1283 prelates, and tranſubſtantiation confirmed. Ten years before the two orders, the Dominician and Franciſcan had been eſtabliſhed, egregiouſly adapted to explain the beaſt, repreſented Rev. 13, 11. with the fortification of two horns. Fifty years after, the idolatrous proceſſions with the pretended body of Chriſt were in-

ſtituted. About the year 1378, an eminent teacher in England, John Wiclef bore his teſtimonies againſt theſe abominations. The ſame did, 38 years after Wiolef, John Hus and Hieronymus, of Prag, in Bohemia, who were both burnt by order of the Council of Conſtance, called the ſeventeenth general. At laſt Martin Luther, a profeſſor of divinity in the univerſity of Wittenberg in Saxony with the ſame ſpirit, but with more ſucceſs undertook the taſk.

This truly pious and enlightened man had, when in Erford in a monaſtry, found opportunity, diligently to read the bible Irritated at Wittenberg, when he was a public teacher, at the impudent manner, with which one, John Tezel, preached indulgencies. ſent for that purpoſe by the Archbiſhop of Mayence through all Germany, he wrote ninety-five theſes againſt Tezel's procedure and the common opinion of theſe indulgencies, for which in the year 1518, he was cited to Augſburg to appear before the cardinal Cajetan, where he againſt the flatteries and menaces of the cardinal, remained inflexible. In the year following he diſputed with Dr. Eck at Leipſic of the pope, purgatory, indulgencies, penitence and ſatisfaction for ſins.

In the year 1519. a Franciſcan Samſon preached the indulgencies in the Swiſs country, in the ſame manner as Tezel had done in Germany, againſt which Vlric Zwingel, a pious and learned teacher of the church, made ſimilar efforts as Luther had done. A calviniſtic writer, more accurate than many of the reſt (Lud. Lavater. hiſtor. Sacram. Fol. 33)confeſſes this, though it is the opinion of many, that Zwingle had begun in the year 1716. Zwingle diſagreed with Luther in the point of the Lord's Supper, where he maintained, that the words of the inſtitution, this is my body, this is my blood, were to be taken in a figurative ſenſe: breaking the bread and drinking the wine, ſhould revive in the moſt lively manner the remembrance of

the death of the Saviour. Luther and his associates did not think themselves entitled to such an explanation. Every exertion of faith excites such a remembrance. Here are the words of a testaments, not of a parable, where "this is, me be, this signifies." The bread and the wine are symbols and not the body and blood of the Lord. But if I, giving a paper to a person, say: take this, this is my house, no person mistakes the meaning. Paul says, 1 Cor. 10, 16, that the bread, we break is the communion with the Lord's body. Eating therefore this bread is in consequence of this union, eating the Lord's body. Of the mode of this union we ought not to attempt an explanation.— Let it be called a sacramental union, because there is nothing in the nature of things, that illustrates it or is like it. But remain firmly by the words: this (eating) is (eating) Christ's body. Zwingle who in the year 1529, was present at a religious dialogue at Marburg, would not yield to such representations of the Saxonian divines, and he therefore, with Oecolampadius and Carlstadt, made his particular profession of faith, which was presented at the diet of Augsburg, but not read. There the opposers of popery became divided, which division, to the most heartfelt regret of all the lovers of truth, continues to this day. To the above disagreement in the explanation of the Lord's supper came some matters of smaller importance, which, had only the Swiss divines dropped their opposition to a real communion of the two elements, and excluding only transsubstantiation, permited each divine to use the language of the fathers of the first four centuries, which all speak of such a communion (see Chrysostomus in particular in his letter to Coelestinus) supposing a possibility of the omnipresence of that Lord with respect to his divinity and humanity, who could appear where doors were locked, disappear, ascend in the clouds etc, would all havecome to an amicable accommodation. Such things concerned

Church-ceremonies, of which the Saxonian divines taught, that every thing and uſage ſhould be kept, that could be kep without ſin or ſuperſition.

In the year 1530. Luther and his aſſociates preſented their confeſſion of faith to the emperor Charles V. and the diet of Augſburg.

In the year following the proteſtant princes and ſtates made a covenant and league together at Smalcalden, of which the elector of Saxony and the Landgrave of Heſſe were the heads. Not all the Lutherans, however, joined it.

In the year 1535. The pope propoſed a council to be held at Mantua, for which purpoſe the proteſtants drew up ſome articles at Smalkalden, to lay them before the council, which articles now, though the council was not held, belong the Symbolical articles of the Lutheran church.

In the year 1539, the kingdom of Denmark was reformed according to the principles of Luther by the inſtrumentaly of Dr. Bugenhagen, who was adviſed by Luther not to abrogate biſhops, as they had done in Saxony.

In Sweden a diſciple of Luther, Olaus Petri had preached againſt popery ſoon after the reformation of Saxony: but the Lutheran church was not fully eſtabliſhed before the year 1593.

Zwingle had died in a war, where he as a Swiſs citizen had been obliged to appear, in the year, 1531. Five years after John Calvin, a native of France, and a truly pious and learned divine, came to Baſle in the Swis country, and publiſhed there his inſtitutions in divinity. He coincided with Zwingle's notions, but added a tenet of a divine abſolute predeſtination to life and damnation, as it was formerly maintained about the year 847 by one Gouſchalc. His expreſſions were as ſtrong in this reſpect, as poſſible, for in the 3. Book, chapt. 24 he ſays: Such as he has created to miſery of life and perdition of death, that they ſhould be the organs of his wrath, and inſtances of ſeverity, are to come to their deſtination, either deprives of

the means, to hear his word, or renders them by the preaching of it more ſtupid and blind. This could not but enlarge the breach, for the Lutherans had declared in their confeſſion Art. 3. of the the ſon of God: that Chriſt had offered himſelf for all the actual ſins of mankind, and had, Art. 12. of repentance, rejected thoſe, who deny, that ſuch as were once juſtified can looſe the holy Spirit. The Lutherans, therefore, hold and maintain a general conditional decree of predeſtination under the condition of faith and perſeverance, at the ſame time, when they declare, that men by the freedom of their will are not able either to begin, or go through with any thing in things of God, without God's aſſiſtance. The Lutherans with all their heart believe that it is God, who works in them both to will and to do of his good pleaſure. Becauſe by nature they were darkened and could not will, what they did not know. But a diſpoſition, to do the will of the creator, if only known will ſoon be followed by a nearer call. The Spirit of Chriſt will enlighten ſuch as hunger and thirſt, and by ſeeing now the means, formerly unknown, and by being aſſiſted from above, they will find the freedom of their will reſtored for the purpoſe of choſing the true means to pleaſe God. All men feel a natural adverſity againſt divine things. But a wiſh, that it may be otherwiſe, is not incompatible with this captivity under ſin. Bleſſed, therefore, are ſuch as hunger and thirſt, for in them the Lord will begin, and if they apply the means faithfully, finiſh the work of ſalvation.

Luther was ſenſible of the learning, piety and good intentions of Calvin, ſent his ſalutation to him by Bucer in the year 1539, and encouraged him. Calvin (in his expoſition of Jeſaia) calls Luther the prophet of Germany, and the man of God, and wrote in the year 1545, to him in the following terms: I would to God I could fly to you, and enjoy at leaſt your converſation for ſome hours. What is not given us in this life, I hope

we ſhall both enjoy in the kingdom of God. In the year following, Luther died. In the year 1542 the Lutherans in Germany attempted the reſtoration of biſhops; Nicolaus de Armsdorf was made the firſt Lutheran biſhop in Naumburg in Germany. But he being removed in the year 1547, after the defeat of the proteſtants by Charles V. the proteſtants in Germany at the treaty of peace agreed to diſcontinue, not the thing, but only the name of biſhops, and called their eccleſiaſtical inſpectors, ſuperintendents.—The revenues of the biſhopricks were generally applied to the uſe of ſchools and univerſities, in which, ſince that time, the proteſtant countries of Germany, and particularly Saxony, Hanover and Wurtemberg confeſſedly excell.

In the Year 1545, the council of Trent begin. This council anathematized all the doctrine of the proteſtants, eſtabliſhed all the abuſes of the church of Rome, even ſuch as had only crept in of late, and alianated the affections of the people, that wiſhed only to conform their faith to the clear dictates of the word of God, from that chriſtian church, which was pleaſed to aſſume for itſelf excluſively the name of the catholic, for ever.

Soon after the death of that bleſſed inſtrument in the hand of God, Luther, the Smalcaldean league made war with the Emperor, overlooking perhaps the warning, Revel. 13, 10. and was defeated.—The Elector of Saxony and the Landgrave of Heſſe were both taken priſoners, and the former ſentenced to ſuffer death. At the interceſſion of Maurice, the duc and afterwards Elector of Saxony, this ſentence was reverſed, but Elector was deprived of his Electorſhip which Maurice obtained. Among the articles propoſed to him the captive John Frederick for ſubſcription, there was one: the Elector ſhould promiſe, to receive and admit in things concerning religion, what the Council of Trent and the Emperor ſhould decree. This was abſolutely refuſed and the Emperor did not think it

adviſable to inſiſt upon that article. To ſhew the world this example of conſtancy and then turn the whole for the beſt of the proteſtant cauſe, was a motive in the divine wiſdom ſufficient to explain the permiſſion of ſuch a mournful cataſtrophe. Maurice turned his arms now againſt the Emperor and compelled him in the year 1552, by the treaty of Paſſau, to grant to the proteſtants the free exerciſe of their religion, which was confirmed and fully eſtabliſh by the peace of Augſburg in the year 1555.

The Lutheran Church is now the eſtabliſhed one in Sweden, Denmark, the kingdom of Pruſſia, in three Electorates of Germany, viz. Saxony, Brandenburg and Hanover, in many ducdoms and principalities, as Brunſwick-Wolfenbuttle, Wirtemberg, Baden, Heſſe-Darmſtadt, in many imperial cities, as Franckfort, Augſburg, Hamburg &c. and there are many of this confeſſion, called the unaltered Auguſtan Confeſſion in contra-diſtinction from the Zwinglan, in Poland, Hungary, England Holland and in America.

The government of this Church, as likewiſe ritual, it follows, is various. Where the rulers are of the ſame confeſſion, they follow their directions in external things, and for the ordination of the miniſters theſe rulers eſtabliſh councils, called conſiſtories. But where this is not the caſe, or where the government is a republican one, the miniſters together form a body for the purpoſe of governing the Church and examining and ordaining miniſters, as in Hamburg, Franckfort and America. The miniſters however are every where under the inſpection of an eccleſiaſtical overſeer, called biſhop in Sweden and Denmark, and Superintendents, Inſpectors or Seniors in Germany. But their authority does not extend farther, than to admoniſh, examine matters of controverſy or complaint, and make reports to the conſiſtories or miniſtries.

The Lutheran Church has always been bleſſed with divines eminent in literature and piety.

the time of reformation the associates of Luther were men, filled with the spirit of primitive Christianity. Luther's eight volumes in folio breathe the same spirit and signalize him as a man walking with God. Since that time there have been many particular revivals of religion in this Church. An ascetic book of John Arnadt, a superintendent of Zelle in the electorate of Hanover, who was born ten years after the death of Luther, called the true Christianity, translated almost in all the living languages, and without which there is at present scarcely any pious family in Sweden, Denmark or Germany, seems to have contributed a great deal to this. A new epoch in favour of experimental religion arose by the instrumentality of that man of God, Phil. Jacob Spiner, born fourteen years after the death of Arndt, after which two universities were in a remarkable manner visited by the mighty work of the spirit of grace, viz. Jena and in the beginning of this century Hall, where in the former Buddeus and in the latter Aug. Herman Frank, the founder of the largest orphan house in the world, had their principal shares. From this the happiest consequences resulted to the Church at large, for it instilled early life into the breast of its future teachers, and since that time Germany abounds with books for the promotion of Godliness and Christian piety, more than any country in the world, and the families seem to be as fond of them, as the families in many other countries of the political almanac and of news papers.

That the two protestant Churches have often shewn animosities against one another, is true and to be lamented. But that such times are past, is a truth, more joyful, than another, which likewise ought not to be concealed, that true piety in the evangelical Church, stands highly in need of a new and energetic revival and that it is doubtful in many cases, whether the present union of the two Churches, which however every true Christian will wish to be indissoluble, is to be derived from en-

lightened notions, or worldly intereſt, from brotherly love or from indifference.

The ſymbolical books of the Lutheran Church are: 1. The Auguſtan Confeſſion, 2. The apology or defence of it, 3. The Smallcaldean articles, 4. The larger, 5. The ſmaller Catechiſm of Luther, 6. The form of Concord. The firſt is reckoned to be the principal touchſtone of a teacher's agreement with this Church.

To the peculiar bleſſings of this Church belong two things, which ſhould yet be mentioned. The one is, that it has not been diſtracted by non-conformity. The Moravian brethren are not to be conſidered as ariſing from them, for they were a branch of the Huſſitic Bohemian Church, though many Lutherans and Calviniſt have encreaſed their number, and though the Lutherans conſider them as their brethren. The other is a quite unexampled fondneſs of the members of this Church for ſpiritual hymns. The common people learn them by heart and are inſtructed by them and the families are more frequently, than perhaps any where elſe, heard to ſing praiſes to the Lord in their houſes. To find a thouſand hymns in a church-mymn-book, is a thing quite common.

In all the United States of America there are Lutheran congregations, except New-Hampſhire, Vermont, Rhode-Iſland and Connecticut. In Pennſylvania the members of this Church are the moſt numerous. To the late Dr. Henry Muhlenbergh, who died in the year 1787, belongs the immortal honor of having formed in Pennſylvania a regular miniſtry, and what is ſomewhat remarkable, to one of his ſons, who officiated as Lutheran miniſter from the year 1773, to 1776, in the city of New-York, that of having formed the Evangelical miniſtry of New-York State.

The Seven Penitential Pſalms.

The 6th Pſalm.

O LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me: for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my ſoul: oh ſave me for thy mercies ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief, it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my ſupplication; the Lord will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed; let them return and be aſhamed ſuddenly.

The 32d Pſalm.

BLESSED is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile.

3 When I kept ſilence my bones waxed old: through my roaring all the day long.

4 (For day and night thy hand was heavy upon me) my moiſture turned into drought of ſummer. Selah.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid. I ſaid, I will confeſs my

tranſgreſſion unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah.

6 For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

7 Thou art my hiding-place; thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

8 I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eyes.

9 Be ye not as the horſe, or as the mule, which have no underſtanding; whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.

10 Many ſorrows ſhall be to the wicked: but he that truſteth in the Lord, mercy ſhall compaſs him about.

11 Be glad in the Lord, and rejoice ye righteous: and ſhout for joy, all ye that are upright in heart.

The 38th Pſalm.

O Lord, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 There is no ſoundneſs in my fleſh becauſe of thine anger; neither is there any reſt in my bones becauſe of my ſin.

4 For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me.

5 My wounds ſtink, and are corrupt, becauſe of my fooliſhneſs.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a lotheſome diſeaſe; and there is no ſoundneſs in my fleſh.

8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.

9 Lord my deſire is before thee; and my groaning is not hid from thee.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it is alſo gone from me.

11 My lovers and my friends ſtand aloof from my ſore; and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life lay ſnares for me; and they that ſeek my hurt ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth are no reproofs.

15 For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.

16 For I ſaid, Hear me, leſt otherwiſe they ſhould rejoice over me: when my foot ſlippeth, they magnify themſelves againſt me.

17 For I am ready to halt, and my ſorrow is continually before me.

18 For I will declare mine iniquity, I will be ſorry for my ſin.

19 But mine enemies are lively, and they are ſtrong; and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good are mine adverſaries; becauſe I follow the thing that good is.

21 Forſake me not, O Lord: O my God be not far from me.

22 Make haſte to help me, O Lord my ſalvation.

The 51ſt Pſalm.

HAVE mercy upon me, O God, according to thy loving kindneſs; according unto the multitude of thy tender mercies blot out my tranſgreſſions.

2 Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin.

3 For I acknowledge my tranſgreſſions; and my ſin is ever before me.

4 Againſt thee, thee only have I ſinned, and done this evil in thy ſight; that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt.

5 Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me.

6 Behold, thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom.

7 Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow.

8 Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice.

9 Hide thy face from my ſins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right ſpirit within me.

11 Caſt me not away from thy preſence; and take not thy holy Spirit from me.

12 Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit.

13 Then will I teach tranſgreſſors thy ways; and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou God of my ſalvation; and my tongue ſhall ſing aloud of thy righteouſneſs.

15 O Lord, open thou my lips; and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt not ſacrifice, elſe would I give it; thou delighteſt not in burnt-offering.

17 The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

18 Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offering, and whole burnt-offering; then ſhall they offer bullocks upon thine altar.

The 102d Pſalm.

HEAR my prayer, O Lord, and let my cry come unto thee.

2. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call anſwer me ſpeedly.

3. For my days are conſumed like ſmoke, and my bones are buried as an hearth.

4. My heart is ſmitten, and withered like graſs; ſo that I forget to eat my bread.

5. By reaſon of the voice of my groaning, my bones cleave to my ſkin.

6. I am like a pelican of the wilderneſs; I am like an owl of the deſart.

7. I watch, and am as a ſparrow alone upon the houſe-top.

8. Mine enemies reproach me all the day; and they that are mad againſt me are ſworn againſt me.

9 For I have eaten aſhes like bread, and mingled my drink with weeping;

10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

11 My days are like a ſhadow that declineth; and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations.

13 Thou ſhalt ariſe, and have mercy upon Zion; for the time to favour her, yea, the ſet time is come.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the Lord, and all the kings of the earth thy glory.

16 When the Lord ſhall build up Zion, he ſhall appear in his glory.

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come; and the people which ſhall be created ſhall praiſe the Lord.

19 For he hath looked down from the height of

his ſanctuary; from heaven did the Lord behold the earth.

20 To hear the groaning of the priſoner, to looſe thoſe that are appointed to death;

21 To declare the name of the Lord in Zion, and his praiſe in Jeruſalem:

22 When the people are gathered together, and the kingdoms, to ſerve the Lord.

23 He weakened my ſtrength in the way; he ſhortened my days.

24 I ſaid, O my God, take me not away in the midſt of my days: thy years are throughout all generations.

25 Of old haſt thou laid the foundation of the earth; and the heavens are the works of thy hands.

26 They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed:

27 But thou art the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

The 130th Pſalm.

OUT of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice; let thine ears be attentive to the voice of my ſupplication.

3 If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand?

4 But there is forgiveneſs with thee, that thou mayeſt be feared.

5 I wait for the Lord, my ſoul doth wait, and in his word do I hope.

6 My ſoul waiteth for the Lord, more than they that watch for the morning; I ſay more than they that watch for the morning

7 Let Iſrael hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

The 143d Pſalm.

HEAR my prayer, O Lord: give ear to my ſupplications: thy faithfulneſs anſwer me, and in thy righteouſneſs.

2 And enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul; he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.

4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.

5 I remember the days of old; I meditate on thy work: I muſe on the work of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul thirſteth after thee, as a thirſty land. Selah.

7 Hear me ſpedily, O Lord: my ſpirit faileth: hide not thy face from me, leſt I be like them that go down into the pit.

8 Cauſe me to hear thy loving-kindneſs in the morning; for in thee I do truſt: cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightneſs.

11 Quicken me, O Lord, for thy names ſake, for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I am thy ſervant.

PRAYERS.

A Family Prayer for the Lord's Day Morning.

MOST gracious God, and our Father in our Lord Jesus Christ, it is good for us to draw near to thee, the nearer the better; and it will be best of all when we come to be neareſt of all in the kingdom of glory. Thou haſt thy being of thyſelf, and thy happineſs in thyſelf; we therefore adore thee as the great Jehovah: we have our being from thee, and our happineſs in thee; and therefore it is both our duty and intereſt to ſeek thee, to implore thy favour, and to give unto thee the glory due to thy name.

We bleſs thee for the return of the morning light; and that thou cauſeſt the day-ſpring to know its place and time: O let "the day-ſpring from on high viſit "our dark ſouls, and the ſun of righteouſneſs ariſe with "healing under his wings."

We bleſs thee, that the light we ſee is the Lords; that "this is the day which the Lord "hath made, hath made for man, hath made for himſelf, "we will rejoice and be glad in it." That thou haſt revealed unto us thy holy Sabbaths and that we were betimes taught to put a difference between this day and other days; and that we live in a land in all parts of which God is publickly and ſolemnly worſhiped on this day.

We bleſs thee that Sabbath liberties and opportunities are continued to us, and that we are not wiſhing in vain for "theſe days of the Sun of man;" that our candleſtick is not removed out of its place, as juſtly it might have been, becauſe "we left our firſt love."

Now we bid this Sabbath welcome, "Hoſannah "the Son of David; bleſſed is he that cometh in the "name of the Lord: Hoſannah in the higheſt O that "we may be in the ſpirit on the Lord's day;" that the may be the Sabbath of the Lord in our dwelling; our hearts a Sabbath of reſt from ſin, and a Sabbath reſt in God.

Enable us, we pray thee, ſo to ſanctify this Sabbath, as that it may be ſanctified to us, and be a means of our ſanctification: that by reſting to day from our worldly employments, our hearts may be more and more taken off from preſent things, and prepared to leave them; and that by employing our time to-day in the worſhip of God, we may be led into a more experimental acquaintance with the work of heaven, and be made more meet for that bleſſed world.

We confeſs we are utterly unworthy of the honour, and unable for the work of communion with thee; but we come to thee in the name of our Lord Jeſus Chriſt who is worthy, and depend upon the aſſiſtance of thy bleſſed Spirit to work all our works in us, and ſo to ordain peace for us.

When we keep this day holy to the honour of thee, O God the Father almighty, the maker of heaven and earth, in remembrance of the work of creation, that work of wonder, in which thou "madeſt all things out "of nothing by the word of thy power," and all very good; and they continue to this day, according to thy ordinance, for all are thy ſervants. "Thou art worthy "to receive bleſſing and honour and glory and power, "for thou haſt created all things, and for thy pleaſure "they are and were created. O thou who didſt command the light to ſhine out of darkneſs," who ſaidſt on the firſt day of the firſt week, "Let there be light, and there was light;" we pray thee ſhine this day into our hearts, and give us more and more the light of the knowledge of the glory of God in the face of Jeſus Chriſt; and let us be thy workmanſhip, created in Chriſt Jeſus unto good works; a kind of firſt-fruits of thy creatures.

We likewiſe ſanctify this day to the honour of our Lord Jeſus Chriſt, thy only begotten Son and our exalted Redeemer, in remembrance of his reſurrection from the dead on the firſt day of the week, by which he was declared to be the Son of God with power. We bleſs thee, that having laid down his life to make atonement for ſin, he roſe again for our juſtification, that he might bring in everlaſting righteouſneſs. We bleſs thee, that he is riſen from the dead as the firſt-fruits of them that

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ſlept, that he might be the reſurrection and the life to us. Now we pray, that while we are celebrating the memorial of his reſurrection with joy and triumph, we may experience in our ſouls the power of his reſurrection, that we may riſe with him from the death of ſin to the life of righteouſneſs; from the duſt of this world to a holy, heavenly, ſpiritual, divine life. O that we may be planted together in the likeneſs of Chriſt's reſurrection, that as Chriſt was raiſed from the dead by the glory of the Father, ſo we alſo may walk in newneſs of life.

We ſanctify this day to the honour of thy holy Spirit, that bleſſed Spirit of grace, the comforter, rejoicing at the remembrance of the deſcent of the Spirit upon the apoſtles on the day of Pentecoſt, the firſt day of the week likewiſe. We bleſs thee, that when Jeſus was glorified, the holy Ghoſt was given to make up the want of his bodily preſence, to carry on his undertaking, and to ripen things for his ſecond coming; and that we have a promiſe that he ſhall abide with us for ever. And we pray, that the Spirit of him that raiſed up Jeſus from the dead may dwell and rule in every one of us, to make us partakers of a new and divine nature. Come, O bleſſed Spirit of grace, and breathe upon theſe dry bones, theſe dead hearts of ours, that they may live, and be in us a ſpirit of faith and love and holineſs, a ſpirit of power and a ſound mind.

O Lord, we bleſs thee for thy holy word, which is a light to our feet and a lamp to our paths, and "which "was written for our learning, that we through pati- "ence and comfort of the ſcriptures might have hope;" that the ſcriptures are preſerved pure and entire to us, and that we have them in a language that we underſtand. We beg that we may not receive the grace of God in vain. We bleſs thee that our eyes ſee the joyful light, and our ears hear the joyful ſound of a Redeemer and a Saviour, and of redemption and ſalvation by him; that life and immortality are brought to light by the goſpel. Glory be to God in the higheſt, that in and thro' JESUS CHRIST there is on earth peace, and good-will towards men.

We bleſs thee for the great goſpel-record, that "GOD hath given to us eternal life, and this life is in his "Son." Lord, we receive it as a faithfull ſaying, and

well worthy of all acceptation. O let him be made of GOD to us wiſdom, righteouſneſs, ſanctification and redemption: Let us be effectually into fellowſhip with him, and by faith be united to him, ſo that CHRIST may live in us, and we may grow up into him in all things, who is the head; that we may bring forth fruit unto him, and whatever we do in word or deed we may do all in his name. O let us have the Spirit of CHRIST, that thereby it may appear that we are his. And through him we pray that we may have eternal life, that we may none of us come ſhort of it, but may all of us have the firſt fruits and earneſts of it abiding in us.

We bleſs thee for the new covenant made with us in JESUS CHRIST. Lord, we fly for refuge to it, we take hold of it as the hope ſet before us. Thou haſt declared concerning the Lord JESUS, that he is thy beloved Son in whom thou art well pleaſed; we humbly beg, Lord, be thou pleaſed with us in and through him.

O that our hearts may be filled this day with pleaſing thoughts of CHRIST and his love to us, that great love wherewith he hath loved us. O the admireable dimenſions of that love, the height and depth and length and breadth of the love of CHRIST, which paſſeth knowledge. Let this love conſtrain us to love him, and live to him who died for us and roſe again. O that it may be a pleaſure and ſatisfaction to us to think, that while we are here praying at the throne of grace, our bleſſed Saviour is ſitting at the right hand of the throne of glory interceding for us: we earneſtly beg that through him we may find favour with thee our GOD, and may be taken into covenant and communion with thee.

We humbly pray thee, for his ſake, to forgive all our ſins, known and unknown, thought word and deed: through him let us be acquitted from all guilt. O let there be no cloud of guilt to interpoſe between us and our GOD this day, and to intercept our comfortable communion with thee. And let our luſts be mortified and ſubdued, that our corruptions may not be as a clog to us, to hinder the aſcent of our ſouls heavenwards.

We pray thee aſſiſt us in all the religious ſervices of this thine own holy day: go along with us, we humbly beſeech thee, to the ſolemn aſſembly; for if thy preſence

go not up with us, wherefore ſhould we go up? Give us to draw nigh to thee with a true heart, with a free heart, with a fixed heart, and in full aſſurance of faith. Meet us with a bleſſing: grace thine own ordinances with thy preſence, that ſpecial preſence which thou haſt promiſed there where two or three are gathered together in thy name. Help us againſt our manifold infirmities, and the ſins that do moſt eaſily beſet us in our attendance upon thee. Let thy word come with life and power to our ſouls, and be as good ſeed ſown in good ſoil, taking root, and bringing forth fruit to thy praiſe: and let our prayers and praiſes be ſpiritual ſacrafices, acceptable in thy ſight through CHRIST JESUS.

Let thy preſence be in all the aſſemblies of Chriſtians this day. In the chariot of the everlaſting goſpel let the great Redeemer ride forth triumphantly, conquering and to conquer, and let every thought be brought into obedience to him. Let many be brought to believe the report of the goſpel, and to many let the arm of the Lord be revealed. Let ſinners be converted unto thee, and thy ſaints edified and built up in faith, holineſs and comfort, unto ſalvation.

All which, with every other needful mercy, we humbly aſk, in the name and through the mediation of thy dear Son, in whoſe words we farther call upon thee.

Our Father, &c.

A Family-Prayer for the Lord's Day Evening.

O Eternal and for ever bleſſed and glorious Lord GOD, thou art GOD over all, and rich in mercy to all that call upon thee; moſt wiſe and powerful, holy, juſt and good; the King of kings, and Lord of lords; our Lord and our GOD.

Thou art happy without us, and haſt no need of our ſervices, neither can our goodneſs extend unto thee; but we are miſerable without thee; we have need of thy favour, and are undone, for ever undone, if thy goodneſs extend not unto us: and therefore, Lord we intreat thy favour with our whole hearts: O let thy favour be towards us in JESUS CHRIST, for our happineſs is bound up in it, and it is to us better than life. We confeſs

we have forfeited thy favour, we have rendered ourſelves unworthy of it: yet we are humbly bold to pray for it in the name of JESUS CHRIST, who loved us and gave himſelf for us.

We bewail it before thee, that we have been miſerable ſinners: but with thee, O GOD, there is mercy and plenteous redemption. Thou haſt graciouſly provided for all thoſe that repent and believe the goſpel, that the guilt of their ſins ſhall be removed through the merit of CHRIST's death, and the power of their ſins broken by his ſpirit and grace: and he is both ways "able to ſave "to the uttermoſt all thoſe that come unto GOD by "him, ſeeing he ever liveth to make interceſſion for us."

LORD we come to thee as a Father of JESUS CHRIST the Mediator, and earneſtly deſire by repentance and faith to turn from the world and the fleſh to GOD in JESUS CHRIST the Mediator, and earneſtly deſire by repentance and faith to turn from the world and the fleſh to GOD in JESUS CHRIST, as our ruler and portion. We are ſorry that we have offended thee, we are aſhamed to think of our treacherous and ungrateful carriage towards thee. We deſire that we may have no more to do with ſin, and pray as earneſtly that the power of ſin may be broken in us, as that the guilt of ſin may be removed from us: and we rely upon the righteouſneſs of Jeſus Chriſt, and upon the merit of his death, for the procuring thy favour. O look down upon us in him, and for his ſake relieve us graciouſly, heal our backſlidings, and love us freely: and let not our iniquity be our ruin.

We beg, that being juſtified by faith, we may have peace with thee, O God, through our Lord Jeſus Chriſt, whom thou haſt ſet forth to be a propitiation for ſin, that thou mayſt be juſt, and the juſtifier of them who believe in Jeſus.

And mayeſt thou the God of peace ſanctify us wholly: begin and carry on that good work in each of our ſouls, and make us in every thing ſuch as thou wouldſt have us to be. Fill us with all the graces of thy Spirit, that we may be fruitful in the fruits of righteouſneſs, to the glory and praiſe of thee our God,

Mortify our pride, and clothe us with humility: mor-

tify our our paſſions, and put opon us the ornament of a meek and quiet ſpirit, which is in thy ſight of great price. Save us from the power of a vain mind, and let thy grace be mighty in us to make us ſerious and ſober-minded. Let the fleſh be crucified in us with all its affections and luſts, and give us grace to keep under our body, and to bring it into ſubjection to the laws of religion and right reaſon, and always to poſſeſs our veſſel in ſanctification and honour.

Let the love of the world be rooted out of us, and that covetouſneſs which is idolatry: and let the love of God in Chriſt be rooted in us. Shed abroad that love in our hearts by the holy Ghoſt, and give us to love thee the Lord our God with all our heart and ſoul and mind and might: and to do all we do in religion from a principle of love to thee.

Mortify in us all envy, hatred, malice and uncharitableneſs: pluck up thoſe roots of bitterneſs out of our minds, and give us grace to love one another with a pure heart and fervently, as becomes the followers of the Lord Jeſus, who has given us this as his new commandment. O that brotherly love may continue among us without diſſimulation.

We pray thee, rectify all our miſtakes; if in any thing we be in an error, diſcover it to us: and let the Spirit of truth lead us into all truth as it is in Jeſus: and give us that good underſtanding which they have that do thy commandments: and let our love and all good affections abound in us ſtill more and more in knowledge and all judgment.

Convince us, we pray thee, of the vanity of this world, and its utter inſufficiency to make us happy, that we may never ſet our hearts upon it, nor raiſe our expectations from it; and convince us of the vileneſs of ſin, and its certain tendency to make us miſerable, that we may hate it & dread it & every thing that looks like it, or leads to it.

Convince us, we pray thee, of the worth of our own ſouls, of the weight of eternity, and the awfulneſs of that everlaſting ſtate which we are ſtanding upon the brink of; and make us diligent and ſerious in our preparation for it, labouring chiefly, not for the meat that periſheth, but for that which endureth to everlaſting life; as thoſe who have ſet their affections on things above,

and not on things that are on the earth, which are trifling and tranſitory.

O that time, and the things of time, may be as nothing to us, in compariſon of eternity and the things thereof; O that Eternity may be much upon our heart and ever in our eye; that we may be governed by that faith which is the ſubſtance "of things hoped for, and "the evidence of things not ſeen;" looking continually at the things that are not ſeen, that are eternal.

Give us grace, we pray thee, to look up to the other world with ſuch an holy concern, as that we may look down upon this world with a holy contempt and differency, as thoſe that muſt be here but a very little while, and muſt be ſomewhere for ever; that we may "rejoice "as though we rejoice not, and weep as though we weep "not, and buy as though we poſſeſſed not, and may uſe this world as not abuſing it," becauſe the faſhion of this world paſſeth, and we are paſſing away with it. O give us hearts truely mortified, crucified to the world, and may the world be crucified to us.

O let thy grace be mighty in us, and ſufficient for us to prepare us for that great change which will come certainly and ſhortly, and may come very ſuddenly, which will remove us from a world of ſenſe to a world of ſpirits; from or ſtate of trial and probation, to that of recompence and retribution! and to make us meet for the inheritance of the ſaints in light, that when we fail we may be received into everlaſting habitations.

Prepare us, we beſeech thee, for whatever we may meet with betwixt this evening and the grave. We know not what is before us, and therefore know not what particular proviſion to make, but thou doſt; and therefore we beg of thee to fit us by thy grace for all the ſervices and all the ſufferings which thou ſhalt at any time call us out to; and arm us againſt every temptation we may at any time be aſſulted with; that we may at all times and in all conditions glorify thee, O God, keep a good conſcience, and be found in the way of our duty; and may keep up our hope and joy in Chriſt, and a believing proſpect of eternal life; and then welcome thy holy will.

Give us grace, we pray thee, to live a life of commu-

nion with thee, both in ordinances and providences; to ſet thee always before us, and to have our eyes up unto thee, and to live a life of dependence upon thee, upon thy power, providence and promiſe; truſting in thee at all times, and pouring out our hearts before thee; and to live a life of devotedneſs to to thee, and to thine honour and glory, as our higheſt end; and that we may make our religion not only our buſineſs but our pleaſure, we beſeech thee to enable us to live a life of complacency in thee, and to rejoice in thee always.

We beſeech thee, preſerve us in our integrity to our dying day, and grant that we may never forſake thee, or turn from following after thee, but that with purpoſe of heart we may cleave unto the Lord; and may not count life itſelf dear to us, ſo we may finiſh our courſe with joy.

Let thy good providence order all circumſtances of our dying, ſo as may beſt befriend our comfortable removal to a better world: and let thy grace be ſufficient for us, to enable us to finiſh well; and let us then have an abundent entrance miniſtered to us into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

And while we are here, make us every day wiſer and better, more weaned from the world, and more willing to leave it; more holy, heavenly and ſpiriual; that the longer we live in this world, the fitter we may be for a better, and that our laſt days may be our beſt days, our laſt works our beſt works, and or laſt comforts our ſweeteſt comforts.

O that the light of all chriſtians did ſo ſhine before men, that others might glorify thee our Father which art in heaven! Send forth thy light and thy truth into the dark corners of the earth, that all kings may fall down before thee, and all nations to do thee ſervice! Bleſs theſe kingdoms, and give us grace at length to bring forth fruits meet for repentance. O Lord ſave the rulers, and eſtabliſh them in righteouſneſs. Proſper the endeavours of all thoſe who faithfully feed thy people, and increaſe the number of them. Bleſs the-

word we have heard this day to us&to all that heard it. Hear our prayers, accept our praſes, and forgive what thy pure eye hath ſeen amiſs in us and our performances. We bleſs thee for all the mercies of thine holy day: we have reaſon to ſay, that one day in thy courts is better than a thouſand.

Take us under thy protection this night, and enable us to cloſe the day with thee, that we may lie down, and our ſleep may be ſweet. Be with us in the following week in all our ways: forgive us that we have brought ſo much of the week with us into the Sabbath, and enable us to bring a great deal of the Sabbath with us into the week, that we may be the fitter for the next Sabbath, if we live to it.

Make us meet for the everlaſting Sabbath, which we hope to keep in thy kingdom, when time and day ſhall be no more.

As it is our deſire to begin the Lord's day with the joyful memorials of Chriſt's reſurrection, ſo we deſire to conclude it with the joyfull expectations of Chriſt's ſecond coming, and of our own reſurrection then to a bleſſed immortality; triumphing in hope of the glory of thee our God.

Accept, O gracious Lord and and merciful Father, the poor tribute of our prayers and praiſes, thro' Jeſus Chriſt our only advocate and Mediator, in whoſe name and words we farther call upon thee: Our Father, &c.

A Morning Prayer in Week-Days.

MOST high and moſt holy Lord God, thou art great, and greatly to be feared and reverenced by all thy creatures: thou art holy, and wilt be ſanctified by all who come near thee.

We beg leave, O Lord of heaven and earth, to fall down and kneel before thy glorious majeſty, and worſhip at thy footſtool this morning, We acknowledge thy eternal power, wiſdom, goodneſs and truth; and deſire to render thee our

moſt unfeigned thanks for all the benefits which thou poureſt upon us: but above all, for thine inestimable love in the redemption of the world by our Lord Jeſus Chriſt.

We implore thy tender mercies in the forgiveneſs of all our ſins, whereby we have offended, either in thought, word or deed. We deſire to be truly ſorry for all our miſdoings, and utterly to renounce whatſoever is contrary to thy will. We deſire to devote our whole man, body, ſoul and ſpirit to thee. And as thou doſt inſpire us with theſe deſires, ſo accompany them always with thy grace, that we may every day with our whole hearts give ourſelves up to thy ſervice.

We deſire to be holy and undefiled, as our bleſſed Maſter was. And we believe thou wilt fulfil all the gracious promiſes which he hath made to us. Let them be dearer to us than thouſands of gold and ſilver; let them be the comfort and joy of our hearts. We humbly aſk, that it may be unto thy ſervants according to his word.

Thou haſt mercifully kept us the laſt night; bleſſed be thy continued goodneſs: recieve us likewiſe into thy protection this day. Guide and aſſiſt us in all our thoughts, words and actions. Make us willing to do and ſuffer what thou pleaſeſt; waiting for the mercy of our Lord Chriſt Jeſus unto eternal life.

Bleſſed be thy goodneſs which hath not ſuffered us to wander without inſtruction after the fooliſh deſire of our own hearts, but haſt clearly ſhewn us where our happineſs lies. O may we receive with all thankfulneſs thoſe holy words which teach us the bleſſedneſs of poverty of ſpirit, of mourning after thee, of meekneſs and gentleneſs, of hungering and thirſting after righteouſneſs, of mercifulneſs and purity of heart, of doing good unto all, and patient ſuffering for doing the will of our Lord Chriſt.

O may we always be in the number of thoſe bleſſed ſouls! May we ever feel ourſelves happy in having the kingdom of God within us, in the comforts

of the holy One, in being filled with all the fruits of righteouſneſs, in being made the children of the Higheſt, and above all, in ſeeing thee our God. Let us abound in thy love more and more; and in continual prayers and praiſes to thee, the Father of mercies and God of all conſolation, in Jeſus Chriſt our Lord.

Our Father, &c.

An Evening Prayer in Week-Days.

ALMIGHTY and moſt merciful Father, in whom we live, move, and have our being; to whoſe tender compaſſions we owe our ſafety the day paſt, together with all the comforts of this life, and the hopes of that which is to come: we praiſe thee, O Lord, we bow ourſelves before thee, acknowledging we have nothing but what we receive from thee. "Unto thee do we give "thanks, O God," who daily poureſt thy benefits upon us.

Bleſſed be thy goodneſs for our health, for our food and raiment, for our peace and ſafety, for the love of our friends, for all our bleſſings in this life, and our deſire to attain that life which is immortal. Bleſſed be thy love, for that we feel in our hearts any motion toward thee. Behold, O Lord, we preſent ourſelves before thee, to be inſpired with ſuch a vigorous ſenſe of thy love, as may put us forward with a greater earneſtneſs, zeal and diligence in all our duty. Renew in us, we beſeech thee, a lively image of thee, in all righteouſneſs, purity, mercy, faithfulneſs and truth. O that Jeſus, the hope of glory, may be formed in us, in all humility, meekneſs, patience, and an abſolute ſurrender of our ſouls and bodies to thy holy will: that "we may not live, but "Chriſt may live in us;" that every one of us may ſay, "The life I now live in the fleſh, I live by "faith in the Son of God, who loved me, and gave himſelf for me."

Let the remembeance of his love, who made himſelf an offering for our ſins, be ever dear and

precious to us. Let it continually move us to offer up ourſelves to thee to do thy will, as our bleſſed maſter did. May we place an entire confidence in thee, and ſtill truſt ourſelves with thee, who haſt not ſpared "thine own Son, but freely given 'him up for us all.' May we humbly accept of whatſoever thou ſendeſt us, and "in every thing give "thanks." Surely thou "wilt never leave us nor "forſake us." O guide us ſafe through all the changes of this life, in an unchangable love to thee, and a lively ſenſe of thy love to us, till we come to live with thee, and enjoy thee for ever.

And now that we are going to lay ourſelves down to ſleep, take us into thy gracious protection, and ſettle our ſpirits in ſuch quiet and delightful thoughts of the glory where or Lord Jeſus lives, that we may deſire to be diſſolved and to go to him who died for us, that, whether we wake or ſleep, we ſhould live together with him.

To thy bleſſing we recommmend all mankind, high and low, rich and poor, that they may all, faithfully ſerve thee, & contentedly enjoy whatſoever is needful for them. And eſpecially we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gnvernance, that thy church may joyfully ſerve thee in all godly quietneſs. We leave all we have with thee, eſpecially our friends, and thoſe who are dear unto us; deſiring that when we are dead and gone, they may liſt up their ſouls in this manner unto thee; and teach thoſe that come after to praiſe, love, and obey thee. And if we awake again in the morning, may we praiſe thee again with joyful lips, and ſtill offer ourſelves a more acceptable ſacrifice to thee, through Jeſus Chriſt, in whoſe words we beſeech thee to hear us, according to the full ſenſe and meaning thereof.

Our Father, &c.

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FINIS.